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Le Journal des Médecines Cunéiformes

Recherche d'un remède contre le mal-*ekkêtum*

Lionel Marti

[A.4523][1]

Aqba-Ahum au Roi. Tous les travaux vont bien à Mari. On a commencé la glacière. (Lacune). Les boeufs ont été mis à l'engrais. On a trouvé dans le jardin d'Asqûdum un simple contre le mal-*ekkêtum*.

[*a-na b*]*e-lí-ia*
[*qí*]- *bí- ma*
[*u*]*m-ma aq-ba-a-hu-um*
ìr- *ka-a- ma*
a-na ma-ri^{ki} *ak-šu-dam-ma*
[*š*]*i-ip-re-e ša in-ne-ep-pé-šu a-hi-iṭ*
a-na é *šu-ri-pí-im e-pé-ši-im*
qa-tum ša-ak-na-at ki-ma wu-ú-ur-ti be-lí-ia
uš-šu dam-qí-iš bi-ru
a-na ta$^{?}$*-ba-ki-im qa-tum ša-ak-na-at*
u[$_4$]*-u*[*m ṭ*]*up-pí an-né-em a-na ṣe-er be-lí-ia*
[*ú-ša-b*]*i-lam* 75 ⌈*ši*⌉*-ip-ki ka-li-šu*$^{?}$*-nu*$^{?}$
[*a-gu-ur-r*]*i-im* [
(lacune)
a-na ṭe$_4$*-em* é *š*[*u*$^{?}$*-ri-pí-im*]
ma-la be-lí ú-wa-e-ra-an-ni
a-hu-um ú-ul in-na-ad-di
ki-[*m*]*a i-si-ik-tim ša be-lí i-si-ku*
gu$_4$-há *a-na* é [*m*]*a-ri-i ad-di*
[*ša-n*]*i-tam aš-šum* [*ša*]*-am-mi-im ša ek-ke-tim*
[*ša*] *be-lí ú-wa-e-ra-an-ni*
[*a-n*]*a* giš-kiri$_6$ *ša às-qú-di-im aš-pu-ur-ma*
[*ša-a*]*m-mu-um šu-ú iš-te-en-ma*
[ ] *is-sú-hu-ni-iš-šu*
[*ù a*]*-na ṣe-er be-lí-ia*
[*aṭ-ṭar-d*]*a-aš-šu*

1-2Dis à mon Seigneur : 3ainsi (parle) Aqba-Ahum, 4ton serviteur.

5Je suis arrivé à Mari et 6j'ai examiné tous travaux[a)] qui s'y font. 8On s'est mis 7à faire la glacière. 8Selon les instructions de mon Seigneur, 9les fondations ont été bien clairement établies. 10On s'est mis à entasser (les briques). 11-12Le jour où j'envoie cette tablette de moi chez mon Seigneur, toutes les 75 coudées de briques cuites…

(Lacune)

1'En ce qui concerne la glacière, 3'il n'y a nulle négligence 2'concernant toutes les instructions de mon Seigneur. 4'Selon ce que mon Seigneur m'a assigné, 5'j'ai livré les boeufs à la maison de l'engrais.

6'D'autre part, au sujet d'une plante pour traiter le mal-*ekkêtum*[b)], 7'mission dont m'avait chargé mon Seigneur, 8'j'ai envoyé (quelqu'un) au jardin d'Asqûdum. 9'Il y en avait une seule. 10'On l'a arrachée 11'et 12'je viens de l'envoyer 11'chez mon Seigneur.

a) Cette traduction rend compte du pluriel indéterminé *šiprê*. Dans le cas d'une mission spéciale, c'est le pluriel déterminé *šiprâni* qui eût été employé.

[1] Je tiens à exprimer ma gratitude à J.-M. Durand pour m'avoir permis d'éditer ce texte et pour l'aide précieuse qu'il m'a apportée pour son étude. Je suis également reconnaissant à A. Attia et à G. Buisson d'accueillir ce texte dans leurs pages.

A.4523

b) Le mal-*ekkêkum* n'était jusqu'ici documenté en paléo-babylonien que dans des incantations. En tant que dérivé du verbe *ekêkum* « (se) gratter », ce terme est généralement considéré comme désignant la gale. Pour plus de précisions, on se reportera au dossier sur la dermatologie à paraître dans ce journal.

Le document que nous possédons comporte plusieurs sujets : il est à ce titre tout à fait représentatif des « lettres » de Mari.

a) L'auteur de cette lettre, Aqba-Ahum, est un personnage très important à l'époque de Zimrî-Lîm. Il fut notamment envoyé auprès de Hammurabi de Kurdâ (sur les contreforts sud du Djebel Sindjar) comme représentant du roi de Mari.
Il informe le roi du résultat des multiples missions qu'il lui avait confiées et notamment de l'état d'avancement de la glacière du palais de Mari. Ce type d'installation, bien connu pour les autres villes principales du royaume, telles que Terqa ou Saggâratum[2], servait à conserver de la neige (collectée dans les montagnes) ainsi que des grêlons compactés. Contrairement à ce que l'on pourrait imaginer, la glacière de Mari se trouvait à l'extérieur du palais, comme on peut le comprendre en lisant le récit rocambolesque de la tentative de fuite de deux esclaves du palais[3].

b) Asqûdum, dont le jardin fait l'objet de la présente publication, est quant à lui, un personnage bien connu des archives de Mari. Lorsque Samsî-Addu, le roi d'Ekallâtum a étendu son influence sur une grande partie du nord de la Mésopotamie, il a divisé son royaume en deux entités dirigées chacune par un de ses fils : à Išme-Dagan, le royaume des Bords-du-Tigre et à Yasmah-Addu celui des Bords-de-l'Euphrate, lui-même s'installant à Šubat-Enlil et gardant la haute main sur ses deux fils. Asqûdum, fut devin sous Yasmah-Addu, comme nous l'apprend une lettre du chef bédouin Bannum[4], écrite à Zimrî-Lîm, devenu roi de Mari après en avoir chassé Yasmah-Addu. Dans cette lettre, il lui explique clairement l'erreur que ce serait de garder un tel personnage à son service. Malgré tout, Asqûdum, certainement fin politique, vit s'affirmer son influence après la disparition de ce Bannum, participant aux principales missions diplomatiques mariotes, notamment aux tractations autour du mariage de son roi avec la fille d'un des plus grands rois de l'époque, celui d'Alep. De simple devin, il devint familier et proche conseiller du roi, époux, sans que nous ne puissions savoir depuis quand, d'une des filles de Yahdun-Lîm, « soeur » du roi Zimrî-Lîm.
La fortune d'Asqûdum semble avoir été très importante, au point d'être un des rares fonctionnaires à ne pas se plaindre et à consentir des dons à son roi. Il disposait de nombreuses terres dispersées dans le royaume, dont le jardin décrit dans la lettre n'était sans doute qu'un petit échantillon. Nous sommes encore au courant de ses tentatives d'accaparer les biens des Benjaminites, une composante bédouine du royaume qui s'était rebellée.
Il connut une fin tragique, lors d'un naufrage, comme nous l'apprend une lettre d'un gouverneur au roi, racontant la découverte de son corps en amont de Halabit, l'actuelle « passe de Halébiyé » sur l'Euphrate, à l'aval de Raqqa, lieu où le courant est très fort et dangereux.

Il est intéressant de noter qu'une plante médicinale se trouve dans un jardin de devin.
Les archives de Mari documentaient déjà la recherche de plantes médicinales dans des lieux retirés, notamment la lettre de Dâriš-Lîbûr à Zimrî-Lîm, mentionnant la cueillette de plantes dans la montagne pour guérir de la fièvre[5]. Nous disposons désormais d'une lettre indiquant que de telles plantes pouvaient être cultivées. Nous voyons qu'une des plantes pour guérir le mal-*ekkêtum* pouvait être trouvée dans le jardin d'Asqûdum, sans savoir si sa présence était liée à son statut de devin ou à l'étendue de ses possessions.

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[2] On se reportera à l'article de Joannès F. 1994, « L'eau et la glace », Charpin D., Durand J.-M. (éds.), *Florilegium marianum II, Recueil d'études à la mémoire de Maurice Birot,* SEPOA, Paris, p. 137-150 et au dossier regroupé par J.-M. Durand, *LAPO* 16 p. 289-290.
[3] Ziegler N., 1994, « Deux esclaves en fuite à Mari », Charpin D., Durand J.-M. (éds.) , *Florilegium marianum II, Recueil d'études à la mémoire de Maurice Birot,* SEPOA, Paris, p. 11-21.
[4] ARM XXVI/1 5.
[5] A.2216 = *LAPO* 16 171.

Les vaisseaux sanguins et *Enûma eliš* VI: 5

Nele Ziegler

J.-M Durand, *MARI* 7, 1993, p. 52 avait montré que la vision mythologique de l'acte de la création de l'homme, relaté dans *Enûma Eliš* VI: 5 (*EnEl* VI: 5) pouvait trouver un élément de comparaison dans une lettre de Mari, M.13050: 8-9. Il avait alors cité un extrait de ce texte en rendant le passage avec son contexte accessible aux chercheurs. En préparant l'édition définitive de cette lettre, dans le cadre d'un ouvrage sur *Les Musiciens et la musique dans les archives de Mari* (*FM* X, prévu fin 2005), j'ai pu améliorer la lecture de M.13050: 8 et y retrouver le terme désignant les « vaisseaux sanguins » *pursîd/t/ṭum*[1], terme qui, - autant que je sache, - n'est pas encore attesté à l'époque paléo-babylonienne. Cela amène au commentaire de M. Stol du passage de *EnEl* VI: 5. Je propose de regarder son commentaire et de présenter ces deux textes.

EnEl VI: 5

Marduk annonce sa volonté de créer l'homme en disant : *dâmî lukṣurma eṣemtu/eṣmêta lušabšîma.*
Ce passage reste difficile dans sa première partie et l'expression *dâmî kaṣârum* a été comprise de plusieurs manières (sans prétendre à l'exhaustivité) :

« coaguler le sang »

1958: *CAD* E 342a « I will cause blood to coagulate and produce bones »
1982: M.-J. Seux, *Supplément au cahier de l'Évangile* 38, p. 21 : « Je veux coaguler du sang et faire être l'os »

« épaissir le sang »

1989: (éd. revue 1993): J. Bottéro, *Lorsque les dieux faisaient l'homme*, p. 638 : « Je vais condenser du sang, constituer une ossature[2] »
1993: (3e éd. 2005) B. Foster, *Before the Muses*, p. 384: « I shall compact blood, I shall cause bones to be »

« créer/nouer du sang »

1951: A. Heidel, *Babylonian Genesis*, p. 47: « Blood I will form and cause bones to be »
1971: G. Pettinato, *Das altorientalische Menschenbild*, p. 106: « Ich will Blut binden und Knochen vorhanden sein lassen »

« amasser du sang »

1959: *CAD* D 76a « I will concentrate blood (in a body) and create bones »
1969: E. A. Speiser, *ANET* (3. ed.), 68a « Blood I will mass and cause bones to be »
1989: S. Dalley, *Myths from Mesopotamia*, p. 260: « Let me put blood together, and make bones too »
1994: W. G. Lambert, *TUAT* 3/4, p. 591: « Ich will Blut zusammenbringen, und Knochen formen »

« nouer un réseau de vaisseaux sanguins »

1970: R. Labat, *Les religions du Proche-Orient asiatique*, p. 59 : « Je veux faire un réseau de sang, former une ossature »
1976: T. Jacobsen, *Treasures of Darkness*, p. 180: « Arteries I will knot and bring bones into being »

Ce passage a été commenté par M. Stol, *Birth in Babylonia and the Bible*, *CM* 14, 2000, p. 11. Intrigué par l'image du sang « noué », « condensé », voire « coagulé », il s'oppose à l'idée que le sang coagulé pourrait aboutir à de la chair (p. 11, n. 66) et remarque : « Many scholars take the verb

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[1] La lecture du terme reste obscure, BU-UR-SI-TIM pouvant être lu *b/pursîd/t/ṭum*, cf. *AHw*, p. 881a *s. v. pursindu*, *pursīdu* «etwa "Äderchen" » et *CDA* 279a *sub pursindu, pursittu* « vein » ?

[2] Cf. également J. Bottéro, *Mythes et rites de Babylone,* Paris, 1985, p. 139, où le passage est résumé : «"*Il calcule* (…) *un projet en son coeur* " (VI, 4): édifier une ossature et de la chair ("*du sang concentré* ", dit le texte, qui se réfère à la physiologie du temps), pour mettre sur pied un prototype de l'Homme (…)". »

kaṣāru to mean ‘to coagulate’ (or ‘to organize’). This proposal is too general. It appears attractive at first because of the reference to blood. However, with this meaning (the blood itself would coagulate) the verb should be intransitive. Moreover, what is the purpose of coagulated blood? Another passage in this myth shows that ‘blood’ can be used here for ‘blood vessels’ (…) and this gives us the solution: ‘Arteries I will knot and bring bones into being’. The blood vessels are seen as a network knitted by the god[3]. »

La lettre de Rîšiya, M.13050: 5-10

Le chef de musique Rîšiya se plaint du comportement d'un père, qui après lui avoir confié ses enfants fait un scandale souhaitant manifestement les lui retirer. Rîšiya explique au roi qu'il a « façonné » ces enfants en leur apprenant la musique — il utilise alors un langage imagé :

[l] *mu-ha-ad-du-um ma-ri-šu, eṭ-ṭe$_4$-em-ma, na-ru-ta-am ú-ša-hi-iz, da-ma-am i-na pu-ur-si-tim**[4], *ak-ṣú-ur*, [*ú*] *ú-ra-bi-šu-nu-ti*

« Muhaddûm, j'avais pris sous ma protection ses fils et je (leur) ai appris l'art de la musique ! J'ai *noué* le sang dans les veines, et je les ai éduqués ! »

Ici, encore une fois, le terme *kaṣârum* et la signification exacte du passage posent problème. De quoi se vante Rîšiya : d'avoir épaissi le sang grâce à l'éducation, ou d'avoir organisé le tout en remplissant les veines du liquide vital ? Je penche pour la deuxième compréhension. Quoi qu'il en soit, le chef de musique compare son action sur ses élèves avec celle d'un dieu créateur.

Je pense que J.-M. Durand a eu raison de comparer les deux passages : ils montrent tous deux l'idée qu'on se faisait de la création de l'homme et renvoient à un seul mythologème. Je pense également que l'idée de M. Stol à propos de *EnEl* VI: 5 est bonne : le dieu ne crée pas la chair en coagulant du sang, mais organise la circulation sanguine. La lettre de Rîšiya me paraît plus explicite car elle ajoute la mention des veines/artères.

[3] Dans sa n. 66, p. 11, M. Stol renvoie aux interprétations similaires de Th. Jacobsen et de R. Labat.

[4] Cette nouvelle lecture rend obsolètes les considérations à propos de M.13050: 8 sur le terme *pursum* « cutting the umbilical cord » chez M. Stol, *Birth,* p. 126 et 141.

Edition of UGU 1 (=*BAM* 480 etc.)

Martin Worthington

This article presents an edition of the first tablet of the UGU series, the second having been edited by Attia and Buisson in *JMC* 1 (2003). The text was collated, and is published with the gracious consent of the trustees of the British Museum.

Being the first instalment of a series ordered *a capite ad calcem*, the text is logically enough given over to complaints of the head. The ailments include fever, hair loss, and some quite complex combinations of symptoms. Treatments include rituals, incantations, fumigations, and pharmacological remedies, and there is one (difficult) surgical passage.

The principal manuscript for UGU 1 is the tablet K. 2354+, first copied by R. Campbell Thompson in *Cuneiform Texts in the British Museum* XXIII (1906), plates 23-38, and subsequently by Franz Köcher in *Die babylonisch-assyrische Medizin* V (1980), 480. Another manuscript of UGU 1, published in cuneiform copy as *BAM* 4, is much less well preserved, being only a large fragment. A significant number of the recipes from UGU 1 appear also on non-canonical tablets, especially *BAM* 3 and the text first published by Jastrow in the *Transactions of the College of Physicians of Philadelphia* 15 (1913) now available in the welcome new transliteration of Scurlock, "Collation of the Jastrow", *Le Journal des Médecines Cunéiformes* 2 (2003), 16-17. These are of great assistance in reconstructing the text of UGU 1 where the canonical manuscripts are broken.

Though this is not the place for a detailed study of the palaeography of *BAM* 480, it is worth noting several features of interest kindly brought to my attention by Irving Finkel. Sometimes signs are squashed, probably so as to make fit a text copied from a tablet with wider columns. In several places, tell-tale traces indicate that a word or line has been re-written. Unusually for a Kuyunjik tablet, two entire lines (179-80' = iii.46-7) have been deliberately erased by scratching the surface, apparently when already dry, with an implement which produced furrows several millimetres wide and deep. Traces survive above and below the edges of the furrows, which at present are illegible.

A translation of UGU 1 and the duplicates then available was published by Campbell Thompson in the *American Journal of Semitic Languages and Literatures* 54 (1937), but without transliteration.

While this is the first full edition of the text, my debt to Campbell Thompson is great. The edition has benefited greatly from the scrutiny of a number of scholars who gave patiently and generously of their time and learning at various stages in its development. I would like to thank: Nicholas Postgate, Irving Finkel, James Kinnier Wilson, Marten Stol and Mark Geller. The edition also owes much to the patience, thoroughness and critical acumen of the editors of this journal, Annie Attia and Gilles Buisson, who saved me from a multitude of inconsistencies, and contributed valuable suggestions. Responsibility for any errors remaining is my own.

The only major departure from Köcher's reconstruction of the text was the decision to exclude the fragment K. 13417 from *BAM* 480, which Köcher joined to K. 2354+, column i lines 11-17. The exclusion was decided on because it is difficult to reconcile the text of K. 13417 with that of the duplicates B and D (i.e. *BAM* 3 and 4) in lines 11 and 12 of the tablet. It is, of course, possible that K. 13417 should be joined to K. 2354+ elsewhere. The fragment is transliterated here separately:

1' […] 1/3 sìl[a …]
2' […]SAR-*ab* lal-*ma* ud 3 [kam …]
3' […] *ina* ì.udu ur.mah súd […]
4' […]x ^{ú}za.ba.lam 1/3 sìla […]
5' [… s]ila$_{11}$-*aš* SAR-*ab* lal-*ma* ud [n kam …]
6' […] gaz sim *ina* a ga[zi^{sar} …]
7' […]

The alleged duplicates *AMT* 5,3 i 4'-7' (cf. UGU 1 ii 12-15), *AMT* 76,6, 4'-11' (cf. UGU 1 iii 36-38) were not judged sufficiently similar to merit inclusion.

UGU 1 in transliteration

List of Manuscripts:
A = *BAM* 480; B = *BAM* 3; C = *BAM* 156; D = *BAM* 4; E = *BAM* 12; F = *AMT* 5,3; G = *BAM* 9; H = *BAM* 481; I = *AMT* 76,6; J = Jastrow (text after Scurlock 2003); K = *AMT* 64,4; L = *BAM* 482; M = ND 4405/16 (=Wiseman and Black 1996 (*CTN* 4) 123).
A distinction is made between ⌜ ⌝ and ⌞ ⌟ for all manuscripts except J, for which (no reliable cuneiform text being available) ⌜ ⌝ only is given, following Scurlock's transliteration.
In lines 25(=UGU 1 54'), 42(=UGU 1 57'), 29 (=UGU 1 126'), and 37(=UGU 1 132') the recipes in MS E (*BAM* 12) routinely continue past the text of UGU, and these additions are not noted here, being represented by … . A full edition of *BAM* 12 is forthcoming in this journal.

1	A_{i1}	DIŠ na ugu-*šú* kúm *ú-kal* sa zi sag.ki tuku-*ma* igi^{II}-*šú i-dak*
	$J^{ob}{}_{1}$	[ ] ⌜ugu⌝-*šú* ⌜kúm⌝ *ú-*⌜*kal*⌝ [ ]
	B_{i1}	DIŠ na ugu-*šú* kúm dab-*al* sa s[a]g$^{?}$[.ki$^{?}$]-*šú* zi [xxx] ^{2} igi^{II}-*šú i-*⌞*dak*⌟
2	A_{i2}	igi^{II}-*šú bir-ra-tam i-pi-tam i-ši-tam mur-din-na qu-qa-na a-šá-a*
	$J^{ob}{}_{2}$	[igi^{II}-*šú bir*]-⌜*ra*⌝-*tam i-pi-tam i-*⌜*ši*⌝-[*tam mur*]-*din-na qu-qa-*[*na a-šá-a*]
	B_{i2}	igi^{II}-*šú bir-rat i-p*[*i-tam*] [*i*]-*ši-tam mur-din-n*[*a*] ^{3} *qu-*[*q*]*a-na* <*a-šá-a*>
3	A_{i3}	*ù* ér šub.šub-*a* 1/3 sìla zà.ḫi.li *bu-ṭu-tam ina* ^{na4}ur$_5$ àra-*en* sim
	$J^{ob}{}_{3}$	⌜*ù*⌝ ér šub.šub-*a* 2 sìla zà.ḫ[i.l]i ⌜*bu-ṭu-ṭam*⌝ *ina* ^{na}[^{4}ur$_5$ àr-*en*] ^{4} sim
	B_{i3}	⌜*ù*⌝ ér šub^{meš}-*a* [*bu*$^{?}$-*ṭu*$^{?}$-*tam*$^{?}$] 1/3 sìla *saḫ-lé-e* ^{4} *ina* ^{na4}ur$_5$ àra-*en* sim
4	A_{i4}	sag-*ka ú-kal ina* šà 1/3 sìla ti-*qé ina* a gazi^{sar} sila$_{11}$-*aš* SAR-*ab* lal-*ma* ud 3 kam nu duḫ
	$D_{1'}$	[t]i-*q*[*é*]
	$J^{ob}{}_{4}$	sag-*ka ú-kal ina* šà 1/3 sìla [ti-*qé ina*] ⌜a⌝ gazi^{sar} [sila$_{11}$-*aš*]^{5}⌜sag.du⌝-*su* SAR-*ab* lal-[*ma*] ud 3 kam nu duḫ
	B_{i4}	sag-*ka ú-qa*$^{!}$*-a-a ina* šà 3 sìla ^{5} *saḫ-lé-e* š[e]š 4 [sìl]a *saḫ-lé-e te-ne-ti tuš-ta-bal ina* a^{meš}
	B_{i6}	gazi^{sar} sila$_{11}$ sag.du-*su* SAR-*ab* lál-*su-ma* 3 *u*$_4$-*me* nu duḫ
5	A_{i5}	1/3 sìla *saḫ-lé-e* 1/3 sìla zì še.sa.a *ina* a gazi^{sar} sila$_{11}$-*aš* SAR-*ab* lal-*ma* ud 3 kam nu duḫ
	$D_{2'}$	[ ]a *ina* a gazi^{š}[^{ar}]
	$J^{ob}{}_{6}$	1/3 sìla zà.ḫi.li 1/3 sìla še.sa.a *ina* a [ ] sila$_{11}$-*aš* SAR-*ab* lal-*ma* ud [3 kam]
	B_{i9}	diš kimin 1/3 sìla *saḫ-lé-e* 1/3 sìla zì še.sa.a *tuš-ta-bal ina* a [(x)] ^{10} gazi^{sar} sila$_{11}$sag.du-*su* SAR-*ab* lal-*su-ma* 3 *u*$_4$-*me* nu duḫ
6	A_{i6}	*saḫ-lé-e* àra-*ti* ^{šim}gúr.gúr naga si *ina* kaš sila$_{11}$-*aš* ki.min
	$D_{3'}$	[*t*]*i* ^{šim}gúr.gúr na[ga si]
7	A_{i7}	^{šim}ses mun *eme-sal-lim mál-ma-liš* ḫe.ḫe *ina* ì.nun súd igi^{II}-*šú t*[*e-qé*]
	$D_{4'}$	[*em*]*e-sal-lim mál-ma-liš* ḫe.ḫe *t*[*na*]
	B_{i11}	^{šim}ses mun *eme-sal-la ina* ì.udu súd igi^{II}-*šú* mar^{méš}-*ma* tin-*uṭ*
8	A_{i8}	1/3 sìla zà.ḫi.li 1/3 sìla šika im.šu.rin.na 10 gín *ḫi-qa-t*[*e* …]
	$D_{5'}$	[zà.ḫi.]li 1/3 sìla šika im.šu.rin.na 10 gí[n]
9	A_{i9}	*ina* a gazi^{sar} sila$_{11}$-*aš* SAR-*ab* lal-*ma* ⌞ud 3(+n)⌟ [kam …]
	$D_{6'}$	[ ]^{sar} sila$_{11}$-*aš* lal-*ma* ud 3 k[am]
10	A_{i10}	egir *na-aṣ-ma-da-ti an-na-ti* 10 gín zà.ḫi.li *šá* ka ⌞*ur-ṣi*⌟ [ ]
	$D_{7'}$	[egir *na*]-*aṣ-ma-da-te an-na-ti* 10 gín zà.ḫi.li *šá* ⌜k⌝[a $^{8'}$]-*qu ana* šà nu šub-*ú*
	B_{i15}	ud-*ma* lál^{meš} *an-na-ti* lál-*uš* 10 gín *saḫ-lé-e šá* ka ^{16} ^{na4}*ur-ṣi šá ḫul-qa* nu šub
11	A_{i11}	mun a.geštin.na nu tag.tag *ina* ninda *iṣ-ṣip-ma* gu$_7$ 5 ⌞gí⌟[n]
	$D_{8'}$	mun a.geštin.na ⌞nu⌟[$^{9'}$ g]u$_7$ 5 gín$^{!}$ zà.ḫi.li àra-*ti*
	B_{i16}	a.geštin.na nu *šul-pu-tú* ^{17} 5 gín *saḫ-lé-e ina* ninda ímgaga kúm tab-*ma* gu$_7$ 5 gín ^{18} *saḫ-lé-e*
12	A_{i12}	*ina* kaš.sag sìg-*aṣ-ma* nag-*šú* […]
	$D_{9'}$	*ina* kaš sìg-*aṣ-ma* ⌞nag⌟-*šú* [ú$^{?}$]-[…]
	B_{i18}	ki 1/2 sìla kaš gaz nag-*šú ú-sà-ka-ma* ^{19} *i-par-ra* lál^{meš} *saḫ-lé-e šá* igi^{II}
13	A_{i13}	ud 1 kam an.zaḫ s[úd …]

	$D_{10'}$	[a]⌊n.zaḫ⌋ súd […]
14	A_{i14}	10 gín gurun ^{giš}maš.ḫuš […]
	$D_{11'}$	[… z]⌊a.ba.lam⌋ 1/3 sìla ^{ú}[…]
15	A_{i15}	gaz sim *ina* a gaz⌊i⌋[^{sar} …]
	$D_{12'}$	[…]-*ma* ud 3 [kam nu duḫ]
16	A_{i16}	šim.bi.⌊z⌋[i.da …]
17	A_{i17}	[…]
18	A_{i18}	gaz si[m …]
19	A_{i19}	10 gín zì duḫ.še.giš.ì ⌜ḫ⌝[ád.du …]
20	A_{i20}	10 gín zì duḫ.še.giš.ì ḫád.du […]
21	A_{i21}	ud 1 kam gaba-*su* lal sag.du-*s*[*u* …]
22	A_{i22}	*ana* sag.du-*šú* dub-*aq ina* [é] […]
23	A_{i23}	1 gín u_5 argab^{mušen} 1/2 gí[n …]
24	A_{i24}	1/3 sìla numun babbar.ḫi^{sar} 1/3 sìla numun lu.[úb$^{? sar?}$ …]
25	A_{i25}	1/3 sìla zì.kum 1[0 g]ín ⌊bar z⌋[ú.lum.(ma) …]
26-8	A_{i26-8}	[…]
29	A_{i29}	im x[…]
30	A_{i30}	1/3 sìla pa ^{giš}pè[š …]
	$E_{11'}$	DIŠ ki.min 1/3 sìla pa ^{giš}pèš$^{!}$ *ša i+na* ^{iti}bár.zag.gar kud pa x[…] $^{12'}$ sag-*su tu-gal-lab* lal […]
31	A_{i31}	gur-*ma* ḫád.a ^{š}[^{im} …]
32	A_{i32}	1/3 sìla ^{ú}ḫab 1/3 sìl⌜a⌝ nu[mun …]
	$E_{14'}$	DIŠ ki.min 1/3 sìla gaz ⌊ú⌋ḫab 1/3 sìla gaz numun ^{ú}KI.AN.IM […] $^{15'}$ sag-*su tu-gal-lab* lal-*su-ma* […]
33	A_{i33}	naga s⌊i⌋ […]
34	A_{i34}	⌊1/3⌋ […]
35-9	A_{i35-9}	[…]
40'	$A_{i40'}$	[…] súd ⌜*tc*⌝[-*qé*]
41'	$A_{i41'}$	[…] SAR-*ab* lal-*ma* t[in]
42'	$A_{i42'}$	[…]a gaz sim *ina* a gazi^{sar} sila$_{11}$-*aš* SAR-*ab* lal-*ma* k[i.min]
43'	$A_{i43'}$	[… gìr.pad.]da gíd.da súd mar
	$M_{5'}$	[… ina a gazi^{sa}]^{r} sila$_{11}$ ina ì.udu gìr.pad.DU gíd.da <súd> mar x[…]
44'	$A_{i44'}$	[…]a *u*$^{!}$ še$_{10}$$^{!}$ (text collated: KI) maš.dà súd *tc-qé*
45'	$A_{i45'}$	[… sil]⌊a$_{11}$⌋-*aš*⌊ SAR-*ab*⌋ lal-*ma* ud 3 kam nu duḫ
46'	$A_{i46'}$	[…]x luḫ [SA]⌜R⌝-*ab* lal-*ma*
47'	$A_{i47'}$	[…] x [(x) l]àl kur-*i šu-ḫat* KUG.GI súd mar
	$M_{8'}$	[… l]àl kur$^{!}$-*i šu-ḫat* KUG.GI súd *tc-qé*
48'	$A_{i48'}$	[…]x *ina* a gazi^{sar} sila$_{11}$-*aš* SAR-*ab* lal-*ma* ud 3 kam nu duḫ
	$M_{9'}$	[… ^{s}]^{ar} sila$_{11}$ SAR-*ab* lal$^{!}$-*ma* ud n+2 kam nu duḫ x[…]
49'	$A_{i49'}$	[…] [:] *ina šur-šum-mi* kaš šeg$_6$.gá sila$_{11}$-*aš* SAR-*ab* lal-*ma* ud 3 kam nu duḫ
50'	$A_{i50'}$	[…]x *du-muq-ši-na ta-tab-bal ina* làl súd *tc-qé*
51'	$A_{i51'}$	[DIŠ$^{?}$ ki$^{?}$.min$^{?}$ *du*$^{?}$-*muq*$^{?}$-*ši*$^{?}$]-*na* gaz sim *ina* a gazi^{sar} sila$_{11}$-*aš* SAR-*ab* lal-*ma* ud 3 kam nu d⌊uḫ⌋
52'	$A_{i52'}$	[xx ú.s]a$_5$$^{?}$ gaz sim *ina* a gazi^{sar} sila$_{11}$-*aš* SAR-*ab* lal-*ma* ud 3 kam nu duḫ
53'	$A_{i53'}$	u_5 [argab^{mu}]^{šen} *ina* làl súd *tc-qé*
54'	$A_{i54'a}$	1/3 sìla pa ^{giš}m[á.eri]š.má.ra gaz sim *ina* a gazi^{sa}[^{r} sila$_{11}$-(*aš*)] [S]AR-*ab* lal[-*ma*]
	$E_{24'}$	DIŠ ki.min 1/3 sìla pa ^{ú}má.eriš.má-*lá* ḫád.du gaz sim [ ]$^{25'}$ sag-*su tu-gal-lab* lal-*su-ma*
	$A_{i54'b}$	ud 3 kam nu duḫ
	$E_{25'}$	3 ud^{meš} nu duḫ …
55'	$A_{i55'}$	im.babbar *ba-aš-la ina* ì *sír-di* sila$_{11}$-*aš* SAR-*ab* [(…)] lal-*ma* ki.min

	E$_{38'}$	DIŠ ki.min im.babbar šeg$_6$.gá gaz sim ki ì.giš *ù* x[*tuballal*] 39' sag-*su tu-gal-lab* lal […]
56'	**A$_{i56'}$**	š[ika] ì.gu.la *ša kib-šam* tuku-*ú ina* ì iš.[urudu] súd *te-qé*
57'	**A$_{i57'a}$**	ú za.ba.lam *saḫ-lé-e* ga⌊z⌋ [s]im *ina šur-šum-mi* kaš s[ag sila$_{11}$-*aš*]
	E$_{41'}$	DIŠ ki.min ú ḫab$^{!sar}$ (text: ᵉnigin^{sar}) *saḫ-lé-e* ḫád.du gaz sim […]
	A$_{i57'b}$	[S]AR-*ab* lal-*ma* ud 3 kam nu duḫ
	E$_{42'}$	sag-*su tu-gal-lab* [lal …] …
58'	**A$_{i58'a}$**	ú *ḫal-tap-pa-nam* giš maš.ḫuš ga⌈z⌉ [si]⌈m⌉ *ina šur-šum-mi* kaš kur[un.n]a sila$_{11}$-*aš*
	E$_{44'}$	DIŠ ki.min ú *ḫal-tap-a-na*$^{!}$(text: *ba*) gurun giš *kal-ba-ni* ḫád.d[u]
	A$_{i58'b}$	SAR-*ab* lal-*ma* ud 3 kam nu duḫ
	E$_{44'b}$	sag-*su tu-gal-lab* [lal …]
59'	**A$_{i59'}$**	^{šim}li ^{šim}gúr.gúr ^{šim}buluḫ zà.ḫi.⌈l⌉[i n]aga si sú[d lu]ḫ-*si ina* ga sila$_{11}$-*aš* SAR-*ab* lal-*ma* ud 3 kam nu duḫ
60'	**A$_{i60'}$**	iš.urudu [(xxx) *ina* l]àl súd *te-qé*
61'	**A$_{i61'}$**	1/3 sìla zà.ḫi.li 1/3 sìla di[da …] sila$_{11}$-*aš* SAR-*ab* lal-*ma* ud 3 kam nu duḫ
62'	**A$_{i62'}$**	1/3 sìla zà.ḫi.l[i … s]ila$_{11}$-*aš* SAR-*ab* lal-*ma* ud 3 kam nu duḫ
63'	**A$_{i63'}$**	KUG.GAN an.[zaḫ$^{?}$ … s]úd mar
64'	**A$_{i64'}$**	1/3 sìla zì g[ú.tur/gal … lal-*m*]*a* ud 3 kam nu duḫ
65'	**A$_{ii1}$**	gaz[i^{sar}] gibil dab gaz$^{!}$ sim *ina šur-šum-mi* kaš sila$_{11}$-*aš* SAR-*ab* lal-*ma* ud 3 kam nu duḫ
66'	**A$_{ii2}$**	numun [ú e]me ur.gi$_7$ sig$_7$-*su tu-ḫás-sà* a-*šú ana* ^{dug}bur.zi sur-*at adi* ḫád.du gar-*an*
67'	**A$_{ii3}$**	ud-[*m*]*a i-tab-lu ina* ì iš.urudu súd mar
68'	**A$_{ii4}$**	[ú] babbar u$_5$ argab^{mušen} ì.udu ^{šim}gig ^{šim}GAM.ma numun ú si.sá *ka-mun* giš šinig numun ú in.nu.UŠ
	J$^{ob}_{9}$	[ú] babbar u$_5$ argab^{mušen} *ina* ì[.u]du ^{šim}gig ⌈^{šim}⌉GAM.ma numun ú si.sá 10 [*ka*]-⌈*mun*⌉ numun gada naga si ú in.nu.UŠ
69'	**A$_{ii5}$**	[ú$^{?}$eme.u]r.gi$_7$ pa giš šinig mun *eme-sal-lim* Ú.KUR.RA ú gamun.ge$_6$ *ma-la ni-iš* igi^{II}-*ka* šu.ti
	J$^{ob}_{10}$	e[me].⌈ur⌉.gi$_7$ pa ú šinig mun *eme-sal-lim* 11 [Ú.KU]R.RA [ú]⌈gamun⌉.ge$_6^{sa}$[^{r} *m*]*a*-⌈*la ni-iš*⌉ igi^{II}-*ka* šu.ti
70'	**A$_{ii6}$**	[*ì*]*a-pa-aṣ ina* ì súd igi^{II}-*šú ina* naga si luḫ-*si adi* ér kud-*su te-qé* ud-*ma* lal-*šú te-qé* egir-*šú*
	J$^{ob}_{11}$	*ta-pa-aṣ* 12 *ina* [ì] súd [é]r k[ud-*s*]*u te-qé* ud-*ma* lal-*šú te-qé* [ ]
71'	**A$_{ii7}$**	[*ina* b]ára nu duḫ-*šú* a giš še.nú.a šeg$_6$-*šal ana* ^{dug}kan sáḫar *te-sip ina* ul *tuš-bat ina še-rim* sag.du-*su*
	J$^{ob}_{13}$	[giš še].nú.a [šeg$_6$]-*šal ana* ^{dug}kan sáḫar *te-sip* 14 [ ]-*su*
72'	**A$_{ii8}$**	[š]éš a giš še.nú.a šeg$_6$.gá *ana* sag.du-*šú tu-qar-ra-ár* sag.du-*su* sud ú ^{síg}ga.ríg.ag.a kešda
	J$^{ob}_{14}$	šéš a giš še.nú[.a šeg$_6$].gá 15 [ ] sag.du-*su* sud ú ^{síg}ga[.ríg.a]g ^{s}[^{ar}]
73'	**A$_{ii9}$**	[(x) sìl]a ì.giš *ana* sag.du-*šú* dub *ina* é *šá ta-ra-nam* tuku-*ú* tuš-*šú* ud 3 kam *an-nam* dù.dù-*uš*
	J$^{ob}_{16}$	[ ] ⌈*ta*⌉-*ar-ra-nam* tuku-*ú* ⌈tuš⌉-*šú* 17 [ ] dù.dù-⌈*uš*⌉
74'	**A$_{ii10}$**	[DIŠ na u]gu-*šú* kúm.kúm-*im* im.babbar naga si IN.DAR *kib-rit* gìr.pad.da naga si ì.ḫul *u* ì.ku$_6$
75'	**A$_{ii11}$**	[1-*niš*$^{?}$] ḫe.ḫe *ina* NE giš kiši$_{16}$ sag.du-*su tu-qat-tar*
76'	**A$_{ii12}$**	[DIŠ na sag.du-*s*]*u* kúm tuku-*ma* igi^{II}-*šú i-bar-ru-ra* múd *ú-kal-la* 1/3 sìla zà.ḫi.li gaz sim
77'	**A$_{ii13}$**	[*i*]*na* ⌈a⌉ [gazi^{š}]^{ar} sila$_{11}$-*aš* sag.du-*su* SAR-*ab* lal-*ma* ud 3 kam nu duḫ
78'	**A$_{ii14}$**	1/3 sìla z⌈à.ḫi.l⌉[i] 1/3 sìla zì.kum *ina* a.geštin.na sila$_{11}$-*aš* sag.du-*su* SAR-*ab* lal-*ma* ud 3 kam nu duḫ
79'	**A$_{ii15}$**	1/3 sìla pa giš pèš *ina* ⌈ga⌉ [sila$_{11}$-aš xxx : DIŠ ki.min] 1/3 sìla ú ḫab *ina* ga sila$_{11}$-*aš* SAR-*ab* ki.min
80'	**A$_{ii16}$**	1/3 sìla ú *u*$_5$-[*ra-nu* …] *ina* ga sila$_{11}$-*aš* SAR-*ab* ki.min
81'	**A$_{ii17}$**	1/3 sìla ú *ṣa-da-n*[*a … in*]*a* ga sila$_{11}$-*aš* SAR-*ab* ki.min
82'	**A$_{ii18}$**	ú *sa-ma-nam* […] sila$_{11}$-*aš* SAR-*ab* ki.min
83'	**A$_{ii19}$**	[DIŠ n]a ugu-*šú* ud.da ta[b-*ma* g]á ^{šim}li ^{šim}gúr.gúr
	B$_{i20}$	DIŠ na ugu-*šú* ud.da tab-*ma* igi^{II}-*šú i-bar-ru-ra* [xxx]x[xx] 21 duḫ šeg$_6$.gá ^{šim}li ^{šim}GAM.ma
	F$_{i8'}$	[ig]i^{II}-*šú i-bar-ru-ra* 9' [^{šim}l]i ^{šim}GAM.ma
84'	**A$_{ii20}$**	[^{ši}]^{m}buluḫ *saḫ-lé-e* duḫ.š[e.giš.ì …] SAR-*ab* ki.min
	B$_{i21}$	^{šim}buluḫ *saḫ-lé-e* 22 duḫ.še.giš.ì ú *si-ḫu ina* ga sila$_{11}$-*aš* min
	F$_{i9'}$	^{šim}buluḫ 10' [ ] *ina* ga sila$_{11}$-*aš* lal-*ma* tin-*uṭ*

85'	A_{ii21}	[DIŠ na u]⌊gu⌋-*šú* ud.da tab-*m*⌈*a*⌉ [igi^{II}-*šú i-bar-r*]*u-ra ù* múd diri-*a* x[…] ⌊ú⌋nu.LUḪ.ḫa
86'	A_{ii22}	[xx]x *saḫ-lé-c* ^{giš}⌈m⌉[á.eriš.]⌊má⌋.ra 1-*niš* gaz sim *ina* dida ḫe.⌈ḫe⌉⌈s⌉[AR(-*ab*)$^{?}$] ⌊lal⌋-*id*
87'	A_{ii23}	[1/3 sìla$^{?}$ zà.ḫ]i.li 1/3 sìla zì ^{giš}e[re]n 1/3 sìla ^{šim}li 1/3 sìla [x]PA$^{?}$ 1/3 sìla ^{giš}*si-ḫu* 1/2 sìl[a]x-*nu*
	B_{i23}	[DIŠ ki.min] 1 sìla ^{ú}[… ^{g}]^{iš}eren 1 sìla ^{šim}li $\frac{24}{}$ 1 sìla ^{šim}MAN.DU 1 sìla $^{ú⌈}$*si*⌉-*ḫu* ^{ú}*ba-ri-rat*
88'	A_{ii24}	[… duḫ.š]e.giš.ì zì [gú].gal K[U mun]u_5 dida $šeg_6$.gá [xx š]u.ti
	B_{i24}	2 sìla duḫ.še.giš.ì $\frac{25}{}$ gú.gal KU munu$_5$ x[*ṭe*$^{?}$]-*né-ti* sag-*ka ú-kal ina* šà 2 sìla ti min
89'	A_{ii25}	[…]x šu.ti *ina* a gazi^{sar} sila$_{11}$-*aš* SAR-*ab* [(ki.)]⌊min⌋
90'	A_{ii26}	[…ṭ]áb.táb-*su* síg sag.du-*šú* gub.gub-*za* ^{giš}gúr.gúr ^{g}[$^{iš?}$ xxx]
91'	A_{ii27}	[…] súd *ina* ^{urudu}šen.tur *tu-ba-ḫar* sag.du-*su* [xxx]
92'	A_{ii28}	[…]x ì.nun.na *ina* izi $šeg_6$-*šal* [xxx]
93'	A_{ii29}	[…i]š.⌊urudu⌋ ^{šim}ses kaš *ṭi-ṭi* ì.nun.na *ina* izi $šeg_6$[xxx]
94'	A_{ii30}	[…*ki*]*b-rit* gìr.pad.DU lú.u_{18}.lu gìr.pad.DU an[še$^{?}$ xx]
95'	A_{ii31}	[…*i*]*na* NE ^{giš}kiši$_{16}$ sag.du-*su* [*tuqattar*]
96'	A_{ii32}	[én …] gi i.bí ì i.bí ḫé-[en-xx]
97'	A_{ii33}	[…u]b.bi ḫé.c⌈n⌉x[xx]
98'	A_{ii34}	[…mu-u]n-na-mul-la [tu_6 én]
99'	A_{ii35}	[ka.inim.ma *šumma amēlu* …]x-*šú ú-*⌊*zaq-qat*⌋-[*su* (x)]
100'	A_{ii36}	[…]x šid-*nu* ugu [xxx]
101'	A_{ii37}	[…]x uḫ me kù ga [xxx]
102'	A_{ii38}	[…]x gi_4 gi_4 [xxx]
103'	A_{ii39}	[…]x ka šu NE [(x)] x [xxx]
104'	A_{ii40}	[…]⌊*ana*⌋$^{?}$ $murub_4$ ug[u-*šú*] š[id-(*nu*) (x)]
105'	A_{ii41}	[xxx]x [xxx]x Ú KUR[.RA$^{?}$/KUR$^{?}$]
106'	A_{ii42}	[…lal]-*ma* ud 3 kam nu [duḫ]
107'	A_{ii43}	DIŠ ⌈ki.⌉[min … *ina* a gaz]i^{sar} sila$_{11}$-*aš* lál-*su-ma* [x]
108'	A_{ii44}	DIŠ ki.min ^{ú}[… -*n*]*u su-pa-lam ina* kaš *ta-là-a*[*š* (x)]
109'	A_{ii45}	DIŠ ki.min *saḫ-lé-c* […*ni-ki*]*p-tam* zì še.sa.a 1-*niš* gaz sim *ina* kaš [sila$_{11}$-*aš*]
110'	A_{ii46}	DIŠ ki.min 1/3 sìla *saḫ-*[*lé-c* … sil]a$_{11}$-*aš* SAR-*ab* [xx]
111'	A_{ii47}	DIŠ ki.min 1/2 sìla […] sila$_{11}$-*aš* SAR-*ab* [xx]
112'	A_{ii48}	DIŠ ki.min 1/3 sì[la … g]az sim *ina* a gazi^{sar} sila$_{11}$-*aš* SAR-*ab* [xx]
113'	A_{ii49}	DIŠ ki.min ^{ši}[^{m} …] *ina* a gazi^{sar} sila$_{11}$-*aš* [xx]
114'	A_{ii50}	DIŠ ki.min […] *ina* kaš sila$_{11}$-*aš* SAR-*ab* [xx]
115'	A_{ii51}	[…*i*]*na* a gazi^{sar} sila$_{11}$-*aš* SAR-*ab* [xx]
116'	A_{ii52}	[…] *ina* a gazi^{sar} sila$_{11}$-*aš* SAR-*ab* [xx]
117'	A_{ii53}	[…] *ina* a gazi^{sar} sila$_{11}$-*aš* SAR-*ab* [xx]
118'	A_{ii54}	[…] *ina šur-šum-mi* kaš sila$_{11}$-*aš* SAR-*ab* [xx]
119'	A_{ii55}	[…]x Ú.KUR *ina* a gazi^{sar} luḫ-*si* 1/3 sìla ^{giš}maš.ḫ[uš]
120'	A_{ii56}	x[… ga]z sim *ina* a gazi^{sar} sila$_{11}$-*aš* sag.du-*su u* gaba-*su* lal-⌈*i*⌉[*d*]
121'	A_{ii57}	DIŠ k[i.min … z]ì.kum ḫe.ḫe *ina* a gazi^{sar} sila$_{11}$-*aš* lal-*id*
122'	A_{ii58}	DIŠ k[i.min … z]⌈ì⌉.kum *ina* a gazi^{sar} *ta-là-aš* SAR-*ab* lal-*ma* ud 3 kam nu duḫ
123'	A_{ii59}	DIŠ k[i.min xx *ba*(*l*)-*l*]*u-ku* 2 sìla$^{ta.àm}$ ḫe.ḫe *ina* a gazi^{sar} *u* kaš sila$_{11}$-*aš* ki.min
124'	A_{ii60}	DIŠ k[i.min xx]$^{[ú]}$*su-pa-lu ina* ì *sír-di u* a gazi^{sar} sila$_{11}$-*aš* ki.min
125'	A_{ii61}	DIŠ na [sag.du]-*su* kúm.kúm-*im* SAR-*ab* zì ímgaga *ina* a gazi^{sar} sila$_{11}$-*aš* ud 15 kam lál
126'	A_{ii62}	DIŠ k[i.min im.]gú ud.da sá.sá gaz sim *ina* a gazi^{sar} sila$_{11}$-*aš* ud 3 kam $^{: ud\ 5\ kam}$ lál
	E_{28}	DIŠ ki.min im.gú *ša ina* ud.da *di-kàt* gaz [ ] $\frac{29}{}$ lal-*su-ma* 3 ud^{meš} nu duḫ …
127'	A_{ii63}	DIŠ [na *ina*$^{?}$ *qer*$^{?}$*-b*]*it* sag$^{!}$.du-*šú*$_{: murub4\ sag.du\text{-}šú}$ *ú-ba-*[*a*]*n tu-uṣ-ṣa rib-ki ina* a gazi^{sar} sila$_{11}$-*aš ina* ì eš^{meš} lal
128'	A_{ii64a}	[*ana* kúm sa]g.du *šu-ut-bi-i* šika [i]⌊m⌋.šu.rin.na zì.kum

	B_{ii36}	DIŠ na sag.du-*su* kúm dab-*al ana* kúm sag.du zi-*ḫi* [37] šika ninindu sumun zì.kum
	A_{ii64b}	*ina* a gazi^{sar} sila$_{11}$-*aš* sag.du-*su* lal
	B_{ii37}	*ina* a gazi^{sar} sila$_{11}$ sag.du-*su* [x(x)]
129’	A_{ii65a}	[*saḫ-lé-*]*e bu-ṭu-tam* zì še.sa.a *ina* ⌜a gaz⌝i^{sar} sila$_{11}$-*aš* lal :DIŠ ki.min *saḫ-lé-e* ^{šim}li *ina* a gazi^{sar}
	B_{ii38}	*saḫ-lé-e bu-ṭu-ut-ta* *ina* a gazi^{sar} sila$_{11}$ lal-*id* [39] *saḫ-lé-e* ^{šim}li ^{šim}gúr.gúr *ina* a gazi^{sar}
	A_{ii65b}	sila$_{11}$-*aš* lal
	B_{ii39}	sila$_{11}$ lal
130’	A_{ii66}	[xx]x ḫád.du gaz sim *ina* a gazi^{sar} sila$_{11}$-*aš* lal
131’	A_{ii67}	[dè *ṣar*$^{?}$]-*ba-te ina* a gazi^{sar} sila$_{11}$-*aš* lal : DIŠ ki.mi[n ^{ú}*ḫal*]-*tap-pa-nam* gurun ^{giš}maš.ḫuš *ina* a gazi^{sar} sila$_{11}$-*aš* lal
	B_{i40}	^{ú}*qud-ra* babbar min min ^{ú}*ḫal-tap-pa-na* ^{giš}maš.⌜ḫuš⌝ sila$_{11}$ lal
132’	A_{ii68}	[^{ú}geštin sig$_{7}$].a ḫád.a súd *ina* a gazi^{sar} sila$_{11}$-*aš* lal [:DIŠ ki.min] [ú]má.eriš.má.ra *ina* a gazi^{sar} sila$_{11}$-*aš* lal
	B_{i41}	^{ú}geštin sig$_{7}$.a *ina* a gazi^{sar} sila$_{11}$ lal ^{ú}má.eriš.má-*lá-e* min
	$E_{36'}$	DIŠ ki.min ^{ú}geštin sig$_{7}$.a ḫád.du gaz sim *ina* a gazi^{sa}[^{r} *ta-la-aš*] [37’] lal-*su-ma* 3 ud^{meš} nu duḫ …
133’	A_{ii69}	[…]x ^{ú}za.⌜b⌝[a.lam xx] *ina* a gazi^{sar} sila$_{11}$-*aš* lal
134’	A_{iii1}	DIŠ […] dè *ṣar-ba-te ina* a gazi^{sar} sila$_{11}$-*aš* lal
135’	A_{iii2}	DIŠ [… ^{š}]^{im}gúr.gúr *ina* a gazi^{sar} sila$_{11}$-*aš* lal
136’	A_{iii3}	DIŠ [… zì.ku]m$^{?}$ ḫe.ḫe *ina* a gazi^{sar} sila$_{11}$-*aš* lal
137’	A_{iii4}	DIŠ […] zì.kum ḫe.ḫe *ina* a gazi^{sar} sila$_{11}$-*aš* lal
138’	A_{iii5}	DIŠ [… *ina* a gazi^{s}]^{ar} sila$_{11}$-*aš* lal : DIŠ ki.min KI.KAL *še-el-le-bé-nu ina* a gazi^{sar} sila$_{11}$-*aš* lal
139’	A_{iii6}	DIŠ [… dè *ṣ*]*ar-ba-te ina* a gazi^{sar} sila$_{11}$-*aš* lal
140’	A_{iii7}	[…] *ina* a gazi^{sar} sila$_{11}$-*aš* lal
141’	A_{iii8}	DIŠ [na ( )] sag.du-*šú i-šaḫ-ḫu-uḫ* zi sag.ki tuku.tuku
	B_{ii27}	DIŠ na ud.da tab-*ma* <<tuku>> síg sag.du-*šú i-šaḫ-ḫu-uḫ* [28] zi sag.ki tuku.tuku
	J^{ob}_{18}	[ ]⌈tab-*ma*$^{?}$⌉ síg ta *raš* sag.du-*šú i-šaḫ-ḫu-uḫ* [19] [ ]
	G_{23}	[sag].du-*su* ud.da tab-*ma* síg ugu-*šú i-šaḫ-ḫu-ḫu* [[24]]-*ši*
142’	A_{iii9a}	*ana* x[…] sag.du-*su* SAR-*ab*
	B_{ii28}	sag.du-*su* SAR-*ab* 1 gín [29] u$_5$ argab^{mušen} *ina* ì.giš súd sag.du-*su*
	J^{ob}_{19}	[gí]n u$_5$ argab^{mušen} *ina* ì súd sag.du-*su*⌈SAR⌉-*ab*
	G_{24}	sag.du-*su* SAR-*ab* 1 gín u$_5$ ar[gab [25] sa]g$^{?}$-*su*
	A_{iii9b}	*tu-kaṣ-ṣa* lal-*ma* ud 3 kam nu duḫ
	B_{ii29}	šed$_{7}$-*ma* tin
	J^{ob}_{20}	[ ] [lal]-*ma* ud 3 kam nu duḫ
	G_{25}	*tu-kaṣ-ṣa* lal-*ma* ud 3 kam^{v} nu [duḫ …]
143’	A_{iii10}	DIŠ ki.mi[n 10 gín] zì ^{giš}šur.mìn 10 gín zì ^{giš}MAN.DU 10 gín zì ^{šim}li 10 gín zì ^{šim}gúr.gúr
	J^{ob}_{21}	[ ] 10 gín zì ^{giš}*šur-mìn-nu* 10 gín ⌈zì⌉ ^{šim}MAN.DU [22] [^{š}]^{im}⌈gúr⌉.gúr
	G_{26}	[(x) 10 g]ín KU [(xx) ^{giš}]⌊e⌋ren 10 gín zì ^{giš}šur.mìn 10 g[ín] [27] [x x]x 10 gín KU ^{šim}BA[L$^{?}$] 10 [ ]
144’	A_{iii11}	10 gín zì x[z]⌈ì g⌉ú.gal 10 gín zì gú.tur 10 gín bar zú.lum.ma 10 gín zà.ḫi.li
	J^{ob}_{22}	10 gín zì gazi^{sar} 10 gín zì gú.gal [23] [ ] bar$^{?}$ zú.lum.ma 10 gín zà.ḫi.⌈li⌉
	G_{27}	[[28]]x 10 gín *qí-líp* zú.lum.ma 10 gí[n]
145’	A_{iii12}	10 gín dida sig$_{5}$ 10 gín KU munu$_{5}$ 1-*niš* ḫe.ḫe *ina* kaš sila$_{11}$-*aš* gur-*ma* ḫád.a gaz sim
	J^{ob}_{24}	[10 g]ín KU mu[nu$_{5}$] 1-*niš* ḫe.ḫe *ina* kaš sila$_{11}$-*aš* [25] [ ]⌈sim⌉
	G_{28}	[[29]] 1-*niš* gaz sim *ina* kaš[(.sag) *t*]*a-la*[-*aš*]
146’	A_{iii13}	⌊s⌋ag-*ka ú-kal ina* šà 1/3 sìla ti-*qé* *ina* a gazi^{sar} sila$_{11}$-*aš* SAR-*ab* lal-*ma* ki.min
	J^{ob}_{25}	s[a]g-*ka ú-kal ina* šà 1/3 sìla ti-*qé* [26] [ ] sila$_{11}$-*aš* [S]AR-*ab* lal-*ma*⌈ki.min⌉
	G_{30}	[sag-*k*]*a ú-kal ina* šà 1/3 sìla ti-⌈*qé*⌉ [xx] xx […]
147’	A_{iii14}	[DIŠ k]i.min zà.ḫi.li àra-*ti* ^{šim}gúr.gúr naga si 1-*niš* súd *ina* kaš sila$_{11}$-*aš* SAR-*ab* ki.min

148'	A_{iii15a}	[DIŠ ki.m]in ^{šim}gúr.gúr ^{šim}li šim.^{d}nin.urta numun ^{ú}ÁB.GAB KA a.ab.ba ^{šim}ses 1-*niš* súd *ina* kaš sila$_{11}$-*aš*
	G_{33a}	[^{ši}]^{m}gúr.gúr ^{šim}li šim.^{d}maš numun ^{ú}[ ] $\underline{34}$ [*ta-*]*sàk ina* kaš^{meš} *ta-la-aš*
	A_{iii15b}	SAR-*ab* ki.min
	G_{33b}	[S]AR-*ab* lal [ ]
149'	A_{iii16}	[DIŠ ki.min ^{š}]^{im}gúr.gúr ^{šim}li illu ^{šim}buluḫ zú.lum ì.udu éllag udu.níta 1-*niš* súd *ina* kuš SUR-*re* SAR-*ab* ki.min
150'	A_{iii17}	[DIŠ na sag.d]u-*su* ud.da tab-*ma u* kuš-*šú* gu$_7$-*šú* sag.du-*su nu-pu-uḫ* pa ^{giš}mes.má.kan.na
	$H^{ob}{}_{6'}$	DIŠ na sag.du-*su* ud.da tab-*ma u* kuš-*šú* gu$_7$-⌈*šú*⌉ [ ]
151'	A_{iii18}	[ḫád.du gaz s]im zì gú.gal zì gú.tur dabin in.nu.ḪA 1-*niš ina šur-šum-mi* kaš sila$_{11}$-*aš* SAR-*ab* ki.min
	$H^{ob}{}_{7'}$	ḫád.du gaz sim zì gú.gal zì gú.tur dab[in] $\underline{8'}$ *ina šur-šum-mu* kaš sila$_{11}$-*aš* [xxx]
152'	A_{iii19}	[duḫ.še.giš.]ì ḫád.a-*ti* ^{šim}gúr.gúr ^{šim}li zì.kum *ina šur-šum-mi* kaš sila$_{11}$-*aš* SAR-*ab* ki.min
	$H^{ob}{}_{9'}$	DIŠ ki.<min> duḫ.še.giš.ì ḫád.du-*ti* ^{šim}gúr.gúr ^{šim}li k[i$^{?}$.min$^{?}$]
153'	A_{iii20}	DIŠ ki.min [(x)] $^{[ú]?}$ḪAR.ḪAR ^{šim}gúr.gúr ^{šim}li zì.kum *ina* kaš sila$_{11}$-*aš* SAR-*a*[*b* ki.min]
154'	A_{iii21}	DIŠ ki.min ^{ú}LAL ḫád.a ^{méš} *ina* a šed$_7$ sila$_{11}$-*aš* SAR-*a*[*b* ki.min]
155'	A_{iii22}	DIŠ na sag.du-*su* kúm-*ma* s[íg s]ag.du-*šú i-šaḫ-ḫu-uḫ ana* kúm sag.du[-*šú* zi$^{?}$-*ḫi*$^{?}$]
156'	A_{iii23}	*u* síg du-*tam* gub-*zi* $^{[ú]}$[*ak-t*]*am* ^{ú}*ši-ma-ḫa* ú babbar 1-*niš* súd *ina* a ḫe.ḫe sag.du-*su te-sir*
	B_{ii14}	[…]x ^{ú}*ak-tam* ^{ú}*ši-ma-ḫa ina* a kúm [ ] $\underline{15}$ x[xx]x
157'	A_{iii24}	ud 2 kam *ina* sag.du-*šú i-mit-ti* x x sag.du-*su* luḫ-*si* numun ^{giš}*bi-ni* ^{ú}*kám-ka-da*
	B_{ii15}	[xx m]ar$^{?}$ numun ^{giš}*bi-nu* numun ^{ú}*kam-ka-du*
158'	A_{iii25}	^{ú}níg.gán.gán ^{ú}níg.gidru šika n[unuz ga.nu$_{11}$ ^{muš}]^{en} 1-*niš* súd *ina* ì ḫe.ḫe sag.du-*su* šéš-*aš*
	B_{ii15}	numun ^{ú}[ ] $\underline{16}$ ^{ú}níg.gidru sipa šika nunuz ga.nu$_{11}$ ^{mušen} gaz si[m] $\underline{17}$*ina* ì.giš ḫe.ḫe sag.du-*su* šéš-*ma* síg gub-*a*[*z* (x)]
159'	A_{iii26}	én múnšub al.dúb.b[a] múnšub al.kala.ga
	B_{ii18}	én m[un]šub kala.ga munšub kala.ga
160'	A_{iii27}	múnšub al.mú.da mú.da [m]únšub níg.gub.ba tu$_6$ én
	B_{ii19}	munšub mú.da mú.da tu$_6$ én
161'	A_{iii28}	ka.inim.ma síg sag.d[u] níg.gub.ba mú.da.kam
162'	A_{iii29}	dù.dù.bi ^{na4}duḫ.ši.a ^{na4}gug ^{na4}za.gìn ^{n}[^{a4}] ^{na4}igi.ku$_6$ ^{na4}šuba
	J_{27}	d[ù.dù.bi] ^{na4}duḫ.ši.a ^{na4}gug ^{na4}za.gìn ^{na4}nír ^{na4}babbar.<min$_5$> $\underline{28}$ ^{na4}[igi.ku]$_6$ ^{na4}šuba
	B_{ii20}	dù.dù.bi ^{na4}gug ^{na4}za.gìn ^{na4}d[u]ḫ.ši.a ^{na4}nír
163'	A_{iii30}	^{na4}šuba á.zi.da ^{na4}šuba á.gùb.b[u ^{na4}kur-*nu* dab ^{n}]^{a4}muš.GÍR ^{na4}aš.gì.gì ^{na4}ugu.aš.gì.gì
	J_{28}	^{na4}šuba zi.da ^{na4}šuba gùb.bu $\underline{29}$ [^{na4}]kur-*nu* dab ^{na4}muš[.GÍR] ^{na4}aš.gì.gì ^{na4}ugu.aš.gì.gì
	B_{ii21}	^{na4}babbar.min$_5$ ^{na4}igi.ku$_6$ ^{na4}muš.GÍR ^{na4}aš.gì.gì ^{na4}ugu.aš.gì.gì $\underline{22}$ ^{na4}kur-*nu* dab ^{na4}šuba ^{na4}šuba á.zi.da ^{na4}šuba á.gùb.bu
164'	A_{iii31}	13 *ni-bi an-nu-ti ina* ^{síg}ḫé.me.da è-*ak* [ ]x-*ma* síg du-*tú ik-kal-la*
	J_{29}	13 *ni-bi an-nu-te*$\underline{30}$ [*ina* ^{sí}]^{g}ḫé.me.da è-*ak ina* síg kešda$^{(da)}$-*ma* ⌈síg⌉ du-*tú ik-kal-la*
	B_{ii23}	*ina* ^{síg}ḫé.med è *ina* síg-*šú* kešda síg min
165'	A_{iii32}	én at ta ba ra an gi zi ba an [x x x z]i im ba ra uz mi ia aš
166'	A_{iii33}	pa at ri un da kur ra ḫé-e[n]-x ḫ[é-en] x [x x] tu$_6$ én
167'	A_{iii34}	kìd.kìd.bi 7 *ḫa-ru-bé-e šá* IM.si.sá ti-*qé ina* izi *ur-ba-te tur-ár ina* ì ḫe.ḫe én 7-*šú*
168'	A_{iii35}	šid-*nu* 3-*šú* šéš-*su* 3-*šú ta-ḫal-l*[*a-s*]*u e-nu-ma ta-ḫal-la-ṣu-šú* én 3-*šú ana* ugu sag.du-*šú* šid-*nu*
169'	A_{iii36}	én i-bi gi i-bi x[ ]ḫi$^{?}$ sag.ki.zí sag.ki.zí ḫé.en.zálag.ge sag.ki GIŠ sag.ki GIŠ
170'	A_{iii37}	ḫé.en.zálag.g[e]x ma.al.lal i.di mu.ra.an.gub ḫul.bi ḫul.ḫul én
171'	A_{iii38}	kìd.kìd[.bi …] sag.du ígira^{mušen} sag.du buru$_5$.ḫabrud.da níta ^{giš}u$_4$.ḫi.in ^{giš}gišimmar [(x)]
172'	A_{iii39}	[…] én 3-*šú ana* šà šid-*nu* eš^{meš}-*su-ma* síg du-*tú ik-kal-la lu šá* níta *lu* [*šá* munus]
173'	A_{iii40}	[én …]x GI LIL šu.gi.e.dè šu.gi
174'	A_{iii41}	[kìd.kìd.bi xx *ḫa-ru-b*]*é-e šá* IM.si.sá ti *ina* izi *tur-ár ina* ì ^{giš}šur.mìn múd ^{giš}eren ḫe.ḫe eš^{meš}-*su-ma* si.sá-*šar*$_5$

175'	A_{iii42}	[én xxx] ḫul.a níg.nam-[x]-ma an[(x)]-zé-er-ta
176'	A_{iii43}	[… n]i$^{?}$ ḫa ba ri eš ma ni ir ra an ni ḫal ḫal la ta la gu gim ma ti.la.šè
177'	A_{iii44}	[…]x wa du ru na aš ḫu ri na aḫ mu un di ḫu na ḫa at tu ug tu$_6$ én
178'	A_{iii45}	[ka.inim.m]a síg mú.da.kám
179'-80'	$A_{iii46-7}$	<erased>
181'	A_{iii48}	DIŠ na síg te^{meš}-*šú ma-gal i-šaḫ-ḫu-uḫ* na bi dingir-*šú* ^{d}ištar-*šú* ki-*šú ze-nu-u*
182'	A_{iii49}	kìd.kìd.bi *ana* igi mul *maḫ-r*[*e*]-*e* kešda kešda zú.lum.ma ^{zi}eša dub-*aq* ninda.ì.dé.a làl ì.⌊nun.na⌋ gar-*an*
183'	A_{iii50}	^{udu}siskur dù-*uš* ^{uzu}zag ^{uzu}me.[ḫé ^{uz}]^{u}KA.NE *tu-taḫ-ḫa* kaš bal-*qí* GIŠ.GAN ^{giš}m⌊á⌋.⌈eriš⌉-*eš*-má-*le-e*
184'	A_{iii51}	u$_5$ argab^{mušen} ^{ú}igi.niš $^{[ú]}$[š]⌊e$_{10}$ má.⌋laḫ$_5$ ki ì ḫe.ḫe *ina* igi mul gar-*an* én *an-ni-tam* 3-*šú* šid-*nu*
185'	A_{iii52}	*at-ta* mul *mu-nam-mir* [… *ina*] *qé-reb* an-*e ḫa-iṭ* ub^{meš}
186'	A_{iii53}	*ana-ku* nenni a nenni *ina* ge$_6$ *an-né-e* igi-*ka kam-sa-ku di-ni di-in* eš.bar-*a-a* kud-*us*
187'	A_{iii54}	ú$^{ḫi.a}$ ŠEŠ^{meš} *lip-si-*⌈*su*$^{!}$⌉ *lum-ni* á.gú.zi.ga babbar-*ma* te^{meš}-*šú ta-kar*
188'	A_{iii55}	DIŠ ki.min GIŠ.GAN ^{giš}lú-*a-nu* $^{[ú]}$*cli-kul-la* ^{ú}*kur-ka-na-a* DIŠ xx[x síg] ⌈mí.áš.gar⌉ giš.nu.zu *ina* gú-*šú* gar-*an*
189'	A_{iii56}	6 ka.inim.[m]a síg mú.da.kam
190'	A_{iii57}	DIŠ na ugu-*šú* a [*ú*]-[*kal i*]*na* šu.si-*ka* gal-*ti a-šar* a^{meš} *ú-kal-lu* tag.tag-*at šum-ma* ^{uzu}GIŠ-*šú*
191'	A_{iii58}	*be-e*'-*š*[*at* a$^{?}$ *gul-g*]*ul-li-šú it-tar-du* bad-*ma gul-gul-la-šú te-ser* LAGAB A *ša gul-gul-li-šú*
192'	A_{iii59}	*t*[*u*$^{?}$-*še*$^{?}$-*lam*$^{?}$-*ma*$^{?}$ túg$^{?}$ sig$^{?}$ a$^{?}$ l]uḫ-*si* ì.giš sud *ana* ugu gig gar-*an* KU.KU giš.kín zì báḫar súd *ana* ugu gig
193'	A_{iii60}	[gar-*an* ud n kam lal duḫ$^{?}$-*m*]*a* túg sig$^{!}$ a luḫ-*si* ì.giš sud *ana* ugu gig gar-*an* ^{túg}*na-al-ti-ip-ti*
194'	A_{iii61}	[… ud] n+2 kam lal duḫ-*ma* túg sig$^{!}$ a luḫ-*si* ì.giš sud *ana* ugu gig gar-*an*
195'	A_{iii62}	[… -*t*]*i* gazi^{sar} gibil-*ti* ki zì še.sa.a ḫe.ḫe *ana* ugu gig mar ud 1 kam lal duḫ-*ma*
196'	A_{iii63}	[xxx ^{ši}]^{m}li gaz ki zì.kum ḫe.ḫe *ina* a gazi^{sar} sila$_{11}$-*aš* lal igi gig *tu-gal-lab adi* ti.la lál
197'	A_{iii64}	*t*[*u-la*]*p-pat-ma šum-ma* ^{uzu}GIŠ-*šú la be-e*'-*šat ana li-mit* sag.du-*šú* NE na$_4^{meš}$ gar-*an*
198'	A_{iii65}	én *u*[*r-b*]*a-tum ur-ba-tum ur-ba-tum sa-am-tum* zi-*am-ma ur-pa-ta* sa$_5$ *ik-tùm* IM.šèg sa$_5$
199'	A_{iii66}	zi-[*m*]*a* ki-*tam* sa$_5$-*tum ir-ḫu* a.zi.ga sa$_5$ zi-*ma* íd sa$_5$-*tum im-la* ^{lú}engar sa$_5$
200'	A_{iii67}	^{giš}[ma]r sa$_5$ ^{giš}dusu sa$_5$ íl-*ši-*⌈*m*⌉*a* a^{meš} sa$_5^{meš}$ *li-is-kir* ^{giš}ig-*ma* sa$_5$ ^{giš}sag.kul-*mi* sa$_5$
201'	A_{iii68}	k⌈á⌉-*šú-nu it-tu man-nu-um-ma šá i-pe-et-ta-ku-nu-ši i-ri-iš ma-ra i-ri-iš ma-ra* tu$_6$ én
202'	A_{iv1}	ka.in[im.ma (*šumma*) *amēlu*$^{?}$ *mê*$^{?}$ *gulgullišu*$^{?}$] *la ik-kal-lu-ú*
203'	A_{iv2}	dù.dù.bi *ḫal-lu-*⌈*ta-na*⌉*-a šá* gìr è[me](MUNUS.[ANŠE]) nigin-*mi ana* šà *ḫi-pe-e-ti* gar-*an*
204'	A_{iv3}	én 7-*šú* šid-*nu ina* túg *ta-ḫad-di-iq* […]x-*nu* 7 KA.kešda kešda *e-ma* kešda
205'	A_{iv4}	én šid-*nu ina* sag.ki-*šú* x[xxx] *ina-eš*
206'	A_{iv5a}	DIŠ na sag.du-*su* a *ú-kal* *e-le-nu da-d*[*a-ni-šú*]
	B_{ii7}	DIŠ na sag.du-*su* a^{meš} dab-*al* murub$_4$ sag.du-*šú u* sag.ki^{II}-*šú* tag^{meš}-*šú*[8] ugu *da-da-ni-šú ti-ik-ki-šú*
	A_{iv5b}	[^{giš}e]⌊r⌋[e]⌊n⌋ *ḫum-ṭám* gar-*an-ma* a-*šú ub-bal*
	B_{ii8}	kúm gar-*ma* tin
207'	A_{iv6}	DIŠ na *ab-bu-ut-ta-šú* a *ú-kal kal* u[d … *i*]*na* ud 7 kam lal
208'	A_{iv7}	*ina* ud 8 kam *ab-bu-ut-ta-šú* 3-*šú te*-[…]x-*na-am* lál
209'	A_{iv8}	DIŠ na sag.du-*su še-ḫa ú-kal* [ ]xx ud$^{?}$ gar-*an*
210'	A_{iv9}	DIŠ na sag.du-*su it-te-né-ba-aš-šum*[*-ma* xxx ^{na4}mu]š.GÍR ^{na4}dag.gaz ^{na4}gug.mar.ḫa.ši
211'	A_{iv10}	^{na4}zú ge$_6$ ^{na4}nír ^{na4}an.za[.gu]⌈l.m⌉e xx ^{na4}a]maš.pa.è 8 na$_4^{meš}$
212'	A_{iv11}	*an-nu-ti ina* ^{síg}ḫé.me.da síg babbar NU.NU [xxx *ana*] sag.ki^{II}-*šú tara-kás-ma ina-eš*
213'	A_{iv12}	DIŠ na ⌊sag.du-*su*⌋ *em*-[*ma ik*$^{?}$-*ta*$^{?}$]-*na-aṣ-ṣa* ^{šim}gúr.gúr ^{š}[^{im}l]i ^{šim}MAN.DU šim.šal ^{šim}BAL
214'	A_{iv13}	[^{giš}]eren.BAD ^{giš}*si-ḫu* ^{giš}*á*[*r-ga*]-*nu* ^{ú}*ba-ri-ra-tam* gi dùg
215'	A_{iv14}	[…]x *ina* ì.udu éllag udu.níta *šá* mun nu šub-*u ina* múd ^{g}[^{iš}e]ren súd *ina* kuš SUR-*re* sag.du-*su* lal
216'	A_{iv15}	[…]x-*tum* ^{šim}buluḫ ^{ú}*kur-ka-nu-u* [(x) *q*]⌊*u-ta*⌋*-ru šá* sag.du
217'	A_{iv16}	[*nap-šal-ti* sa]g.du piš$_{10}$.^{d}itu$_5$ babbar *u* ge$_6$ *ni-kip-ta* níta *u* munus ^{na4}*mu-*⌈*ṣa*⌉ [K]⌊A a.ab.⌋ba
	C_{41}	*nap-šal-tu* sag.du piš$_{10}$.^{d}itu$_5$ babbar ge$_6$ *ni-kip-tam* nita *u* munus[42] ^{na4}*mu-ṣa* ^{na4}zálag ^{na4}AN.NE KA *tam-tim*
	$K_{7'}$	*nap-šal-ti* sag.du pi[š$_{10}$.^{d}itu$_5$][8'][K]A a.ab.ba

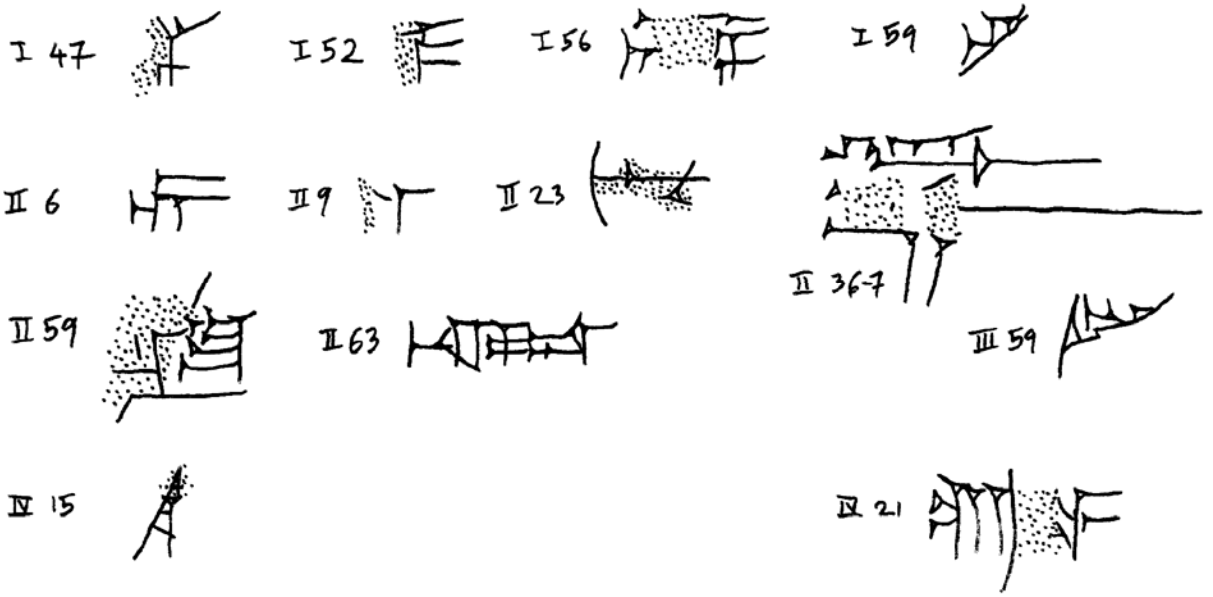
218’	A_{iv17}	[*bi-n*]*i* si dàra.bar *gul-gul* nam.lú.u$_{18}$.lu ú$^{ḫi.a}$ *an-nu-ti* ur.bi […]
	C_{42}	numun ^{giš}*bi-ni* 43 *gul-gul* nam.lú.u$_{18}$.lu si dàra.bar ú^{meš} šEŠ 1-*niš* súd
	$K_{8’}$	numun ^{giš}[9’ 1-*ni*]⌊*š*⌋ *ta-sàk* […]
219’	A_{iv18}	[ ] sag.ki^{meš}-*šú* […]
	C_{44}	*ina* ì *u* múd ^{giš}*eri-īni* ḫe.ḫe-*ma* sag.ki^{meš}-*šú tu-lap-pat*
220’	A_{iv19}	[s]ag.du ^{ú}KUR.KUR piš$_{10}$.^{d}itu$_5$ ^{ú}*kur-ka-nam* *ni-*⌈*ki*⌉*p-t*[*a* níta *u* munus]
	C_{45}	*qu$_5$-tār$_5$* sag.du ^{ú}KUR.KUR *kib-rít* ^{ú}*kur-ka-nam* 46 *ni-kip-tu* níta *u* munus
	G_{12}	[ ] piš$_{10}$.^{d}itu$_5$ ^{ú}*kur-k*[*a-nam*] 13 [ní]ta *u* munus
221’	A_{iv20}	[1-*niš tu-d*]*ak-kak* *ina* múd ^{giš}eren ḫe.ḫe *ina* NE *tu-*⌈*qat-tar-šu*⌉
	C_{46}	1-*niš tu-dak-kak* 47 [mú]d ^{giš}*eri-īni* ḫe.ḫe-*ma ina* NE SAR-*šú*
	G_{13}	1-*niš tu-dàk-kak* *ina* múd ^{giš}eren ḫe.ḫe [xxx]
222’	A_{iv21}	[DIŠ na sag.d]u-*su* gig ^{ú}*ṣa-ṣu-um-tam* ^{ú}mur.dù.dù [ú] [p]i mu.un.zer
223’	A_{iv22}	[xx]x-*su* 1-*niš* súd *ina* a gazi^{sar} sila$_{11}$-*aš* sag.du-*su* SAR-*ab* lal-*ma* ud 3 kam nu duḫ
224’	A_{iv23}	[DIŠ na sag.du-*s*]*u* dugud ^{šim}gúr.gúr ^{šim}li ^{ú}KUR.KUR ^{šim}ses [^{giš}e]si ^{šim}buluḫ
	B_{ii43}	DIŠ na sag.du-*su* dugud *ana* tin-*šú* ^{šim}gúr.gúr ^{šim}li ^{ú}KUR.KUR 44 ^{šim}ses Ú.KUR.RA
225’	A_{iv24}	[ì.udu éll]ag gu$_4$ ḫe.ḫe *ina* kuš SUR-*re* sa[r-*ab* ud] n+4 kam lál
	B_{ii44}	1-*niš* súd ki illu ^{šim}buluḫ *u* ì.udu 45 gu$_4$ ḫe.ḫe *ina* kuš.edin SUR 5 *u$_4$-me* lal-*su*
	B_{ii45}	sag.du-*su* 46 SAR-*ab rib-ki ina* a gazi^{sar} kúm sila$_{11}$ lal-*id*
226’	A_{iv25}	[…]x ⌊15⌋ *u* 2,30 3 TA.ÀM ⌊*te*⌋-x[*ina* a gazi^{s}]^{ar} sila$_{11}$ *ina* ì šéš lal
227’	A_{iv26}	[ ] x [-*m*]*a* *ina* zi-*šú* sag.du-*su*
	J^{ob}_{31}	⌈DIŠ na⌉ *ina si-li-’-ti-šú* kúm *ina* sag.du-[*šú ip*]-*pu-uš-ma* 32 ⌈sag⌉.du-*su* dugud-*ma* *ina* zi-*šú* [sag.du-*s*]*u*
	B_{iii42}	DIŠ na *ina* líl-*šú* kúm *ana* sag.du-*šú ip-pu-uš-ma* sag.du-*su* dugud-*ma* 43 *ina* zi-*šú* sag.du-*su*
228’	A_{iv27}	[^{na4}n]a.zà.ḫi.li súd
	J^{ob}_{32}	*ana* igi-*šú* gíd.da-*su* 33 ⌈^{šim}⌉li ^{šim}*mar-gu-ṣú* ^{šim}ses ^{ú}*ur*$^{!}$(text: šu)-*nu-qu* [*ina*] 34 ^{na4}na.zà.ḫi.li súd
	B_{iii43}	*ana* igi-*šú* gíd.[d]a-*su* 44 *ana* tin-*šú* ^{šim}li ^{ú}*mar-gu-ṣa* ^{ú}*ur-nu-q*[*a ina* $^{(na4)}$]*ur-ṣa* súd
229’	A_{iv28}	[ ]x-*šú i-tel-li*
	J^{ob}_{34}	*ana* šà ì *u* kaš šub sag.du-*su* eš^{méš}-*ma* kúm *ana* sag.du-*šú i-tel-li*
	B_{iii45}	*ina* líl ì.sumun šub sag.du-*su* šéš-*ma* kúm sag.du *i-tel-*[*l*]*i*
230’	A_{iv29}	[…]x sag.du-*su* eš^{meš}
231’	A_{iv30}	DIŠ na […] im ḫád.a gaz
232’	A_{iv31}	sim KI x[…]x-*ma* ud 3 kam nu duḫ
233’	A_{iv32}	DIŠ na sag.d[u-*su* *ana* igi]-⌊*šú*⌋ gíd.da-*su*
	J^{ob}_{35}	[ ] ⌈sag.d⌉u-*su* *pa-nu-šú* igi^{II}-*šú* g[ì]r^{II}-*šú* su$_6$-*šú* mú^{meš}-*ḫu* 36 sa[g.du-*su*] *ana* igi-*šú* gíd-*su*
234’	A_{iv33}	šu^{II}-*šú* *u* gìr^{II}-⌈*šú*⌉ [*šim-m*]*a-tam* tuku *ana* t[i-*šú* (x)] ^{šim}gúr.gúr
	J^{ob}_{36}	šu^{IImeš}-*šú u* gìr^{II}-*šú* gu$_7$-*šú* 37 *mi-na-tu-šú tab-ka* su-*šú šim-*[*m*]*a-tam* tuku^{meš} *ana* ti-*šú* 38 ^{šim}gúr.gúr
235’	A_{iv34}	^{šim}li ⌈^{ú}⌉[ ] ^{giš}íldag gazi^{s}[^{ar} z]ì šc.sa.a
	J^{ob}_{37}	^{šim}li ^{ú}KUR.KUR numun ^{ú}ÁB.GAB 38 [*s*]*aḫ-lé-c* àra-*ti* pa ^{giš}íldag gazi^{sar} zì šc.sa.a
236’	A_{iv35}	$^{kaš!}$dída si[g$_5$ *i*]*na* a gazi^{sar} sila$_{11}$-*aš*
	J^{ob}_{40}	^{kaš}dída sig$_5$ šim ^{d}maš ^{šim}si.sá 1-*niš* gaz sim 41 *ina* a.gazi^{sar} sila$_{11}$-*aš*
237’	A_{iv36}	sag.du-*s*[*u* SAR-*ab* lál-*m*]*a* ud 7 kam nu duḫ
	J^{ob}_{41}	sag.du-*su* SAR-⌈*ab*⌉ 42 suḫuš$^{!}$(text ì.giš) *šú-ši* sag.du-*su* šéš lál-*ma* ud 7 kam nu duḫ
238’	A_{iv37}	DIŠ ki.min ^{ú}[…]^{meš}-*ma ina-cš*
239’	A_{iv38}	⌈DIŠ na⌉ murub$_4$ sag[.du-*šú* *i*]-*ta-na-aḫ* gaz šà
	J^{ob}_{43}	DIŠ na murub$_4$ sag.du-*šú* *ú-zaq-qa-*⌈*su*⌉ *bir-ka-šu* dugud *ú-ta-b*[*a-ka*] 44 [*c*]-*ta-na-aḫ* gaz šà
240’	A_{iv39}	tuku^{meš}-*ši* él[lag-*šu*] *ik-ta-nir-ru*
	J^{ob}_{44}	tuku^{meš} é[ll]ag-*šu c-ta-na-ba*⌈*l*⌉ 45 [ ] *i-ṣa-nam-mu ik-ka-šu ik-te-né-*[*er-ru*]
241’	A_{iv40}	*ana* gig z[i$^{?}$-*ḫi*$^{?}$ ^{kaš}did]a *ina* a gazi^{sar}

	$J^{rv}_{1'}$	[ ] gi dùg ^{ú}KUR.KUR [ ] ^{giš}še.nú.[a] $^{2'}$ [^{kaš}]dida *ina* a gazi^{šar}
242'	A_{iv41}	zì še.s[a.a sila$_{11}$-*aš* lal]-*id*
	$J^{rv}_{2'}$	zì [ ] ^{ú}níg.gidru $^{3'}$ [*ina*] utu ḫád.a gaz sim *ina* a gazi^{šar} sila$_{11}$-*aš* lal-*ma*
243'$_{ff}$	A_{iv42f}	[…]
249''	$A_{iv48'}$	[… num]un$^{!}$ ^{giš}gada numun ^{ú}x[ ]
250''	$A_{iv49'}$	[*ina* k]aš sag *lu ina* geštin nag [xxx]
	$D_{iv1'}$	[ZI]B$^{?}$ ⌜*lu-ú ina* kaš sag⌝ [ ]
251''	$A_{iv50'}$	[DIŠ na sag.k]i.dab.ba tuku.tuku numun ^{ú}ú⌊ku⌋š.LAGAB
	$D_{iv2'}$	[sa]g.ki.dab.ba tuku.tuku
252''	$A_{iv51'}$	[dub 1] kam DIŠ na ugu-*šú* kúm *ú-kal*
	$D_{iv3'}$	[ ]-*šú* kúm [ ]

253''-9'' $A_{iv52'-8'}$ Standard Aššurbanipal Colophon, type 9 (see Hunger 1968, n. 329+)

Collations

I 7 At the end of the line 7 the lacuna includes more space than the copy suggests



UGU 1 in translation[1]

1 If the crown of a man's head is feverish, †he gets a throbbing sensation in his temporal arteries†,[2] and it affects (lit. 'kills') his eyes, with his eyes †being clouded by†[3] (any one of) *birratu*, *ipītu*, *išītu*, *murdinnu*, *qūqānu*, and/or constantly shedding tears, then grind †1/3 of a litre of cress$^{?}$ and terebinth (nuts$^{?}$)†[4] on the lower millstone, and sieve; the preparation awaits your attention: †take from it 1/3 litre†,[5] knead (it) in *kasû*-water, shave (J, B: his head), and bind on; do not untie for three days.

5 †Knead 1/3 of a litre of cress and 1/3 of a litre of ††flour of†††[6] parched corn in *kasû*-water†,[7] shave (B: his head), bind on, and not untie for three days.

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[1] Italics indicate uncertainty.
[2] B: †his t[em]p[oral] arteries throb, […]†.
[3] B: omits (probably unintentionally, see note to line 2).
[4] J: †2 litres of cress$^{?}$ and terebinth (nuts$^{?}$)†; B: † [1/3$^{?}$ litre$^{?}$ terebinth$^{?}$ (nuts$^{?}$)] and cress†.
[5] B: †stir in 3 litres of cress$^{?}$, myrrh, and four litres of ground cress† or †stir myrrh and four litres of ground cress$^{?}$ into 3 litres of the cress$^{?}$; the preparation awaits your attention†.
[6] J: omits.
[7] B: †If ditto stir in 1/3 of a litre of cress and 1/3 of a litre of flour of parched corn, knead in *kasû*-water†.

6	Knead ground cress[?], *kukru*, "horned" alkali in beer, ditto.
7	†Mix myrrh and *emesallim*-salt in equal proportions, pound in butter†,[8] da[ub onto] his eyes, [and he will recover].
8	Knead 1/3 litre of cress[?], 1/3 litre of oven-sherd, 10 shekels of diluted be[er ...] in *kasû*-water, shave, bind on, and [do not untie] for ? days.
10	After these poultices, he shall gather up with (B: warm emmer) bread 10 shekels of cress[?] from the mouth of a mor[tar which has not discarded sher]ds (B: into the cress) and has not come into contact with †salt or†[9] vinegar, (B: as well as five shekels of cress) (and) he shall eat (it); †beat 5 sh[ekels of ground cress[?]] in beer†,[10] give him it to drink, [he will bring it up and vomit. Cress bandages for the eyes.]
13	On the first day, po[und …] *anzaḫḫu* […]
14	Pound and sieve 10 shekels of fruit of *kalbānu*, […], juniper, 1/3 litre […], [knead] (it) in *kas*[*û*]-water, [shave, bind on; do not untie for] three days.
16	Ko[hl ...]
17	[...] crush and si[eve ...]
19	[...] ten shekels of flour of d[ried] sesame residue [...]
20	Ten shekels of flour of dried sesame residue [...] bind his breast for one day; his head [...] sprinkle onto his head; in a hou[se ...]
23	1 shekel of spur of bat, 1/2 sh[ekel of ...]
24	1/3 litre of seed of purslane[?], 1/3 litre of seed of tur[nip[?] …]
25	1/3 litre of coarse flour, 1[0 she]kels of d[ate]-skins […]
26-29	[...]
30	(E: If ditto) 1/3 litre of branch of f[ig which was cut in the month of Nisan … shave his head, bind on …], dry again […]
32	(E: If ditto) 1/3 litre of (E: powder of) *būšānu*, 1/3 litre of (E: powder of) seed of *qudru* [...]
33	'horned' alkali [...]
34	1/3 [litre ...]
35-34	[...]
40'	[...] pound and ru[b in].
41'	[...] shave, bind on, he will recover.
42'	[...] …, crush, sieve, knead in *kasû*-water; shave, bind on, di[tto].
43'	[...] †knead†[11] in fat from a long [bone] [...]†pound†,[12] daub on ††[13].
44'	[...] pound [...] and gazelle dung, daub on.
45'	[...] [kne]ad, shave and bind on; do not untie for three days.
46'	[...] wash [...] [sha]ve, bind on; ditto.
47'	[…] pound […] in mountain [ho]ney, gold patina, daub on.
48'	[…] knead [...] in *kasû*-water, shave, bind on; do not untie for three days.
49'	[…] knead [... in … o]r in boiled beer-dregs, shave, bind on; do not untie for three days
50'	[…] remove their best part, pound in honey, rub in.
51'	[*If ditto*] crush, sieve *th*[*eir best pa*]*rt*, knead in *kasû*-water, shave, and bind on; do not untie for three days.
52'	Crush, sieve, and knead [... re]d [plant] in *kasû*-water; do not untie for three days.

[8] B: †Pound myrrh and *emesallim*-salt in butter†.
[9] B: omits.
[10] B: †crush 5 shekels of cress with 1/2 litre of beer†.
[11] M: omits
[12] M: omits (probably erroneously).
[13] M: †x[…]†.

53'	Pound spur of bat in honey, daub it on.
54'	(E: If ditto dry,) crush, sieve, and [knead] 1/3 litre of twigs of r[ose]mary[?] in *kasû*-water, [sh]ave (E: his head), bind on; do not untie for three days.
55'	(E: If ditto) †knead boiled gypsum in olive oil†,[14] shave (E: his head), bind on, ditto.
56'	Pound sh[erd] and fine anointing oil which has fungal mould in oil and pat[ina …], daub on.
57'	(E: If ditto) crush, sieve, and [knead] †juniper†,[15] (E: dried) cress[?] in beer dregs, [sh]ave (E: his head), and bind on; do not untie for three days ††.[16]
58'	(E: If ditto) crush and [sie]ve *ḫaltappānu* and (E: dried fruit of) *kalbānu*, knead in dregs of beer and *kurunnu*-beer, shave (E: his head), and bind on; do not untie for three days.
59'	Pou[nd] juniper, *kukru*, *baluḫḫu*, cress[?], (and) "horned" alkali, [wa]sh, knead in milk, shave, bind on; do not untie for three days.
60'	Pound patina [(...) in ho]ney, daub on.
61'	[...] knead 1/3 litre of cress[?], 1/3 litre of *bi*[*latu* ...], shave, and bind on; do not untie for three days.
62'	[... k]nead 1/3 litre of cres[s[?] ...], shave, and bind on; do not untie for three days.
63'	[po]und slag[?], *an*[*zaḫḫu* ...], daub on.
64'	[...] 1/3 litre of flour of le[ntils] (or: ch[ick peas]) [... bind on]; do not untie for three days.
65'(ii.1)	Take, crush, and sieve fresh *kasû*, knead in beer-dregs, shave, and bind on; do not untie for three days.
66'(ii.2)	Squeeze out fresh 'dog's tongue' seed, press its juice into a porous bowl, leave it until it is dry; when it has dried, pound in oil and patina, daub on.
68'(ii.4)	Take as much as looks right to you of 'white plant', spur of bat, (J: in)[17] fat of *kanaktu*, *ṣumlalû*, seed of *šurdunû*, †tamarisk fungus, seed of *maštakal*,[18]† 'dog's tongue', branches of tamarisk, *emesallim* salt, ammi[?], black cumin, crush, pound in oil, wash his eyes in "horned" alkali, daub on until he has finished crying; *while you bandage him, daub it on.* Afterwards do not release him [from] his sea[t]; boil juice of 'chaste tree', collect (it) up into a porous pot, let (it) stand overnight under the stars; in the morning [an]oint his head, drip the boiled juice of 'chaste tree' onto his head, sprinkle his head, tie a bandage of carded wool, pour [… lit]re of oil onto his head, lodge him in a house which offers shelter. Do this for three days.
74' (ii.10)	[If the crown of a man's h]ead is continually hot, mix [*together*] gypsum, "horned" alkali, IN.DAR, sulphur, bone, "horned" alkali, rancid oil, fish oil, (and) fumigate his head over embers of camelthorn[?].
76' (ii.12)	[If a man's head] gets a fever, and his eyes become dim (and) contain blood, pound and sieve 1/3 litre of cress[?], knead in *kasû*-water, shave his head, bind on; do not untie for three days.
78' (ii.14)	Knead 1/3 litre of cress[?], 1/3 litre of coarse flour in vinegar, shave his head, bind on; do not untie for three days.
79' (ii.15)	[Knead] 1/3 litre of fig branches in milk [… If ditto] knead 1/3 litre of *būšānu* branches in milk, shave ditto (i.e. his head, bind on, do not untie for three days).
80' (ii.16)	[…] knead 1/3 litre of fe[nnel[?] ...] in milk, shave ditto.
81' (ii.17)	[…] knead 1/3 litre of *ṣadān*[*u* ... i]n milk, shave ditto.
82' (ii.18)	[…] knead *samannu* [...], shave ditto.

[14] E: †crush and sift boiled gypsum, [mix] with oil and […]†.
[15] E: †*būšānu*†.
[16] E: †[…] *saḫlû* and 'white plant' in water […]†.
[17] Corrupt. See note to 68'.
[18] J: †fungus, seed of flax, "horned" alkali, *maštakal*† (probably a misreading, see note).

83' (ii.19)	[If] the crown of a ma[n's] head bur[ns] with *ṣētu*-fever [and his eyes flicker], knead […] boiled leftovers, juniper, †*kukru*†,[19] *baluḫḫu*, cress[?], se[same] residue, wormwood[?] in milk, †shave ditto†.[20]
85' (ii.21)	[If the cro]wn [of a man's head] is inflamed with *ṣētu*-fever and [his eyes flick]er and are full of blood, crush together […] asa-foetida, [...], cress[?], rosemary[?], sift, mix in *billatu*, shave [(...) b]ind on.
87' (ii.23)	[…1/3 litre of cre]ss[?], 1/3 litre of flour of cedar, 1/3 litre of juniper, 1/3 litre of […] 1/3 litre of wormwood, 1/2 litre of […], [2] litres of [s]esame [residue], †flour of†[21] chick-peas[?], †pulv[erised[?]†[22] mal]t, †boiled *billatu*, [the preparation awaits your attention…], take [2 litres]. […] take […], knead in *kasû*-water, shave, [di]tto.
90' (ii.26)	[If ...] causes him stinging pain (and) the hair of his head stands upright, [...] pound […] *kukru*, [...], heat in a small cooking vessel, [...] his head [...]
92' (ii.28)	[…] cook [...] butter over a fire [...]
93' (ii.29)	[…] cook [… pa]tina, myrrh, *ṭīṭu* beer, butter, over a fire [...]
94' (ii.30)	[… ... su]lphur, human bone, don[key]-bone, [… fumigate] his head over embers of camelthorn.
96' (ii.32)	[Charm[?]] may the incense reed and the incense oil […]…[…it will] shine for him [recital of the charm].
99' (ii.35)	[Incantation: If a man]'s […] causes him stinging pain.
100' (ii.36)	[...] you will recite […], the crown of his head … […]
101' (ii.37)	(fragmentary Sumerian incantation)
103' (ii.39)	[...] *his mouth ... an inflammation* [...]
104' (ii.40)	[…] you will re[cite the incantation... *t*]*o* the middle of his head [...]
105' (ii.41)	[...] *atā'i*[*šu*[?] ... and bind on]; do not [untie] for three days.
107' (ii.43)	If ditto, knead [... in *kasû*-wat]er, and bind him [...]
108' (ii.44)	If ditto, […] kne[ad ...] juniper in beer […].
109' (ii.45)	If ditto, crush together and sieve cress[?], [... *euph*]*orbia*, flour of parched grain, [knead] in beer.
110' (ii.46)	If ditto, [kne]ad 1/3 litre of cre[ss[?] ...], shave [...]
111' (ii.47)	If ditto, knead 1/2 litre[…], shave, […]
112' (ii.48)	If ditto, crush and sift 1/3 li[tre of ...], knead in *kasû*-water, shave, [...]
113' (ii.49)	If ditto, knead [...] in *kasû*-water, [...]
114' (ii.50)	If ditto, knead [...] in beer, shave, [...]
115' (ii.51)	[...] knead [...] in *kasû*-water, shave, [...]
116' (ii.52)	[...] knead [...] in *kasû*-water, shave [...] [...] knead [...] in *kasû*-water, shave [...] [...] knead [...] in beer-dregs, shave [...]
119' (ii.55)	[...] wash […] ammi[?] in *kasû*-water, [... cru]sh and sift, 1/3 litre *kalbānu*, [...], knead in *kasû*-water, bind his head and his breast.
121' (ii.57)	If d[itto], mix and knead [..., pa]rched corn in *kasû*-water, bind on.
122' (ii.58)	If d[itto], mix and knead [..., parch]ed corn in *kasû*-water, shave, and bind on; do not untie for three days.
123' (ii.59)	If d[itto], mix two litres each of […] (and) [*bal*]*luku*, knead in *kasû*-water and beer, ditto.
124' (ii.60)	If d[itto], knead [...], juniper in olive-oil and *kasû*-water, ditto.

[19] F: †*ṣumlalû*†.
[20] F: †bind on, and he will live†; B: †ditto†.
[21] B: omits.
[22] B: †[gr]ound[?]†.

125' (ii.61)	If a man's [head] continually has a temperature, shave, knead emmer in *kasû*-water, bind for 15 days.
126' (ii.62)	If d[itto], crush, sieve, and knead silt †which has been exposed to the open air†[23] in *kasû*-water, †bind for 3 [or 5] days†.[24] [If] a *protuberance* comes forth [from the *ce*]*ntre* [: from the middle] of [a man]'s head, knead an *infusion* in *kasû*-water, anoint in oil, bind on.
128' (ii.64)	(B: If a man's head is feverish,) to †unseat†[25] an inflammation of his head: knead (B: old) [o]ven-sherd and coarse flour in *kasû*-water, bind his head.
129' (ii.65)	Knead [cre]ss[?], terebinth, †flour of†[26] parched grain, in *kasû*-water, bind on. †If ditto†,[27] knead cress[?], juniper (B: *kukru*) in *kasû*-water, bind on.
130' (ii.66)	[...] dry, crush (and) sieve [...] in *kasû*-water, bind on.
131' (ii.67)	Knead [*ash of* po]plar in *kasû*-water, bind on. If ditt[o], knead *ḫaltappānu* and fruit of *kalbānu* in *kasû*-water, bind on.
132' (ii.68)	(E: If ditto,) †dry and ††pound††[28] [fre]sh [grapes], knead in *kasû*-water†,[29] bind on. †[If ditto], knead rosemary[?] in *kasû*-water, bind on†[30] (E: do not untie for three days. (If ditto,) […] seed of camelthorn[?] […].)
133' (ii.69)	[...] knead jun[iper …] in *kasû*-water, bind on.
134' (iii.1)	If [...] knead [...] ash of poplar in *kasû*-water, bind on.
135' (iii.2)	If [...] knead [...] *kukru* in *kasû*-water, bind on.
136' (iii.3)	If [...] mix [... *coarse fl*]*our*, knead in *kasû*-water, bind on.
137' (iii.4)	If [...] mix [...] coarse flour, knead in *kasû*-water, bind on.
138' (iii.5)	If [...] knead [... in *kas*]*û*[?]-[water], bind on. †If ditto, knead grass and *šellebēnu*-grass in *kasû*-water, bind on.
139' (iii.6)	If [...], knead [... *ash of* p]oplar in *kasû*-water, bind on.
140' (iii.7)	[...] […] knead […] in *kasû*-water, bind on.
141' (iii.8)	If [a man †'s head†[31] burns with *ṣētu*-fever and †the hair] of (G: the crown of) his head falls out†[32] and he repeatedly suffers pulsating arteries in the temples, †*to* [*cure him* …]†[33] shave his head, pound one shekel of bat spur in oil, (J: shave and) cool down his head, and †bind on; do not untie for three days†.[34]
143' (iii.10)	If di[tto], †mix together†[35] [10 shekels of flour of cedar], 10 shekels of flour of cypress, 10 shekels †of flour of sedge(-tubers[?]), 10 shekels of flour of juniper, 10 shekels of flour of *kukru*, 10 shekels of flour of [*kasû*], [10 shekels of] (pulverised[?]) peas, 10 shekels of flour of lentils†,[36] 10 shekels of date-skins, 10 shekels of cress[?], 10 shekels of good *billatu*, 10 shekels of malt, knead in beer, dry (it) again, pound, sieve; the preparation awaits our attention: take from it 1/3 litre, knead in *kasû*-water, shave, and bind on, ditto.
147' (iii.14)	[If di]tto, pound together ground cress[?], *kukru*, and 'horned' alkali, knead in beer, shave, ditto.

[23] E: †which has been removed from (exposure to) the open air†. I owe this translation to Mark Geller.
[24] E: †bind him, and do not untie for three days. (If ditto) pound lupin[?], […] in water […]†.
[25] B: †remove†.
[26] B: omits.
[27] B: omits.
[28] E: ††crush and sieve††.
[29] B: †knead fresh grapes in *kasû*-water†.
[30] B: †rosemary[?] ditto†.
[31] G: present; B: absent.
[32] J: †hair falls out from the top of his head† (corrupt[?] see note).
[33] G and B: omit.
[34] B: he will recover.
[35] G: †crush and sieve†.
[36] G: † […] 10 shekels of flour[?] of *ballukku*[?] […]†.

148' (iii.15) †[If dit]to†,[37] pound together *kukru*, juniper, spurge[?], seed of *kammantu*, algae, myrrh, knead in *kasû*-water, shave, ditto.

149' (iii.16) [If ditto], pound together *kukru*, juniper, *buluḫḫu*-resin, date, fat of male sheep's kidney, rub in with leather, shave, ditto

150' (iii.17) [If a man's he]ad burns with *ṣētu*-fever and his skin hurts him, his head being swollen, [dry, crush, sie]ve branches of Magan-tree, knead flour of chick peas, flour of lentils, *tappinnu*-flour, *ennenu*-cereal together in beer dregs, shave, ditto.

152' (iii.19) [If ditto ...] knead [...] dried [*sesam*]*e* [*residue*], *kukru*, juniper and coarse flour in beer-dregs, shave, ditto.

153' (iii.20) If ditto, knead [...] thyme[?], *kukru*, juniper and coarse flour in beer-dregs, shav[e, ditto].

154' (iii.21) If ditto, dry *ašqulālu*, knead in cold water, shav[e, ditto].

155' (iii.22) If a man's head is inflamed and the ha[ir of his he]ad falls out, to [remove] the inflammation of his head and cause the falling hair to remain attached, †pound together [*akt*]*am*, boxthorn, and 'white plant', mix in water, smear his head, on the second day […] on his head on the right […] wash […] his head†,[38] †pound together†[39] seed of tamarisk, (B: seed of) *kamkadu*, (B: seed of) *egemgirû*, 'shepherd's staff plant', shell of [ostrich] e[gg], mix in oil, anoint his head (B: and the hair will stay in place).

159' (iii.26) Charm. The hair is mighty, the hair is strong, the hair is growing, the fallen hair is growing (back). Charm.

161' (iii.28) Incantation for making fallen head-hair grow back.

162' (iii.29) Its ritual: string †quartz, carnelian, lapis-lazuli, [*ḫulālu*-stone, ††*papparmīnu*-stone††[40]], 'fish-eye'-stone, *šubû*, '*šubû* of the right', '*šubû* of the lef[t', magnetic iron ore,], serpentine[?], arsenic[?], *uguašgigi*†,[41] †these 13 *small pieces*†[42] on red wool, [tie onto †his†[43] hair] and the falling hair †will be stayed†.[44]

165' (iii.32) (Abracadabra incantation)

167' (iii.34) Its ritual procedure: take seven carob trees of the north, parch (them) over a fire of rushes, mix in oil; recite the incantation seven times, anoint him three times, comb him three times; while you are combing him recite the incantation over his head three times.

169' (iii.36) Charm. *Smoke,* reed, *smoke*, … […] … your temples, your temples, it will brighten; the temples, the temples are well, the temples are well, it will brighten, [the illness] will diminish for me, the *furious one* will stand there for you, its (the disease's) evil shall be obliterated. Charm.

171' (iii.38) Its ritual proced[ure]: [...] head of heron, head of male rock-partridge[?], fresh dates from a date-palm [...], recite the incantation three times over the heart, anoint him, and the falling hair will be held back, whether of man or of woman [...]

173' (iii.40) [...] ... *must be grey, is grey*

174' (iii.41) [Its ritual procedure:] take [*seven* car]ob trees of the North, parch over a fire, mix in cypress oil and cedar 'blood', and anoint him; he will be well.

175' (iii.42) (Abracadabra incantation, part Sumerian)

178' (iii.45) [Incantati]on to make hair grow.

179'-80' <erased>

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[37] G: omits.
[38] B: †[…] *aktam* and boxthorn in hot water […]†.
[39] B: †crush and sift†.
[40] Emending J to ^{na4}babbar.<min$_5$>. See note to 162'.
[41] B: same ingredients as J (and presumably A) but in a different order: †carnelian, lapis-lazuli, quartz, *ḫulālu*-stone, *papparmīnu*-stone, 'fish-eye'-stone, serpentine[?], arsenic[?], *ugu.aš.gi.gi*, magnetic iron ore, *šubû*, '*šubû* of the right', '*šubû* of the left'†.
[42] B: omits.
[43] J: omits.
[44] B: †ditto†.

181' (iii.48) If the hair on a man's cheeks is very loose, this man's god and goddess are angry with him.

182' (iii.49) Its ritual: set up a ritual arrangement before the 'foremost' star, strew dates and *saskû* flour, lay down a *mersu*-cake, honey, and butter, make a sacrifice: offer a shoulder, fatty tissue, and roast meat, libate beer, mix GIŠ.GAN, rosemary[?], spur of bat, *imḫur-ešrâ* (and) 'sailor's dung plant' with oil, set it before the star, recite this incantation three times:

185' (iii.52) 'You, O star, who illuminate […], who inspect the (world's) edges [from] inside heaven. I, so-and-so son of so-and-so, am bowed down before you on this night. Pass my verdict, take the decisions concerning me! May these herbs cancel my misery.' (When) morning is bright rub (the preparation) on his cheeks.

188' (iii.55) If ditto, [...] GIŠ.GAN, *amīlānu*, *elikulla*, *kurkanû*, [...], place [… hair] of virgin female kid on his neck.

189' (iii.56) Six incantations to make hair grow.

190' (iii.57) If the crown of a man's head is watery, palpate the watery spot with your thumb. If his ear smells bad (and) his skull's [*fluids*] have descended, open (i. e. make an incision) and rub his skull; *r*[*emove*] *all* the fluid of his skull […]; [w]ash [a thin bandage] in water, sprinkle (it) with oil, place (it) on the wound; pound powder of *kiškanû*-tree (and) potter's dross, (and) [place] (them) on the wound, bind on for [*n*] days, untie, wash a(nother) thin bandage in water, sprinkle (it) with oil, and place (it) on the wound; the bandage of [...] you bind on for *n*+2 days, remove; wash a(nother) thin bandage sprinkle (it) with oil, and place (it) on the wound; […] mix […] (and) fresh *kasû* with flour of parched corn, daub onto the wound, bind on for one day, and untie; crush [...] (and) juniper, mix with coarse flour, knead in *kasû*-water, shave the sick place, bind on until he recovers, p[alp]ate (again) and, if the ear does not smell bad, you place *hot stones* all around his head.

198' (iii.65) Charm: a w[o]rm, a worm, a red worm has risen and covered the red cloud. Red rain has risen and inseminated the red earth. Red high water has risen and filled the red river. A red farmer has risen carrying a red [spa]de and a red hod so that he may dam the red waters, saying '(I obstruct them with) red door and red bolt'. *What sign is their gate*[?] The one who will open (it[?]) for you wants a spade, wants a spade. Recital of the charm.

202' (iv.1) Incan[tation: (if) *a man's skull fluids*] are not retained.

203' (iv.2) Its ritual: wrap up tuft(s) of black hair from a female [donkey]'s leg, and place it on the *troubled spot*. Recite the incantation seven times, press (it) in the cloth, [...] set up seven ritual arrangements, and each time you set one up recite the incantation. You [...] on his temples, [...] he will recover.

206' (iv.5) If a man's head is watery, (B: rub the middle of his head and temples thoroughly), place †hot [ce]dar†[45] above his ne[ck], and †it will remove his water†.[46]

207' (iv.6) If a man's forelock is watery, each d[ay ...] on the seventh day bind on; on the eighth day, you sha[ll ...] his forelock three times, [...] ... bind on.

209' (iv.8) If a man's head is 'windy', [...] place [...]

210' (iv.9) If a man's head constantly throbs [... ser]pentine[?], a small block of stone, carnelian from Marhash, black obsidian, chalcedony, anza[gulme, ... *a*]*bašmû*-stone spin these eight stones onto a red thread and a white thread, […] and bind onto his temple, and he will recover.

213' (iv.13) If a man's head is hot, [and then becomes c]old all over […] *kukru*, j[unipe]r sedge-tubers[?], box-tree, *ballukku*-substance, [...] old cedar, wormwood, *a*[*rgān*]*u*, sagapenum[?], sweet reed.

215' (iv.14) [...] pound [...] in fat of male sheeps' kidney which has not been preserved in salt, and in cedar 'blood', rub in with leather, bind on.

216' (iv.15) [...] *baluḫḫu*, *kurkanû*, [... fu]migants of the head.

[45] B: †embers†.
[46] B: †he will recover†.

217' (iv.16) [Salve for the h]ead: sulphur black and white, euphorbia male and female, *muṣa*-stone, [*zalāqu*-stone, saltpeter], sea [al]gae, [seed of tamarisk], †horn of stag, human skull†:[47] crush these ingredients together, mix in oil and cedar 'blood', smear onto his temples.

220' (iv.19) [Fumigant for the h]ead: crush together *atā'išu*, sulphur, *kurkanû*, euphorbia male and female, mix in cedar resin, fumigate him over a *fire*.

222' (iv.21) If a man's head is diseased, pound together *ṣaṣumtu*, *murdudû*, *supālu* […] knead in *kasû*-water, shave his head and bind on; do not untie for three days.

224' (iv.23) [If a man's head] is heavy, (B: to cure him) [pound together] *kukru*, juniper, *atā'išu*, myrrh, †ebony, *baluḫḫu*†,[48] mix with *baluḫḫu* resin and ox †kidney†[49] fat, rub in with †leather†,[50] †shave†,[51] bind on for ? days, (B: shave his head, knead an infusion in cold *kasû*-water, bind on).

226' (iv.25) […] right and left, three each, [...] knead [in *kasû*-wate]r, anoint with oil, bind on.

227' (iv.26) If through a man's infection an inflammation spreads to his head, his head is heavy, and when he gets up his head draws him forwards, to cure him pound juniper, *margūṣu*, and *urnuqqu* in a mortar, throw on oil and beer, anoint his head, and †the inflammation of his head will depart†.[52]

230' (iv.29) […] anoint his head.

231' (iv.30) If a man [...] dry [...] ..., crush, sieve, [*mix*] with [...]; do not untie for three days.

233' (iv.32) If a man's head, face, eyes, feet, (and) *chin* are swollen, his head draws him forwards, his hands and feet hurt him, his limbs are flat out and his body gets paralysis, to he[al him] you crush together *kukru*, juniper, *atā'išu*, seed of *kammantu*, ground cress, branches of *adāru*, *kasû*, parched corn, sweet *billatu*, spurge[?], *šurdunû*, sieve, knead in *kasû*-water, shave his head, anoint his head with liquorice †root†,[53] bind on, and do not untie for seven days.

238' (iv.37) If ditto, [...] and [...]; he will recover.

239' (iv.38) If the middle of a man's head causes him stinging pain, his lap is heavy, he excretes a lot, he is constantly tired, he repeatedly has 'heartbreak', and it constantly affects his kidneys [...] he is constantly thirsty, he is short of breath, to [remove] the illness, [knead] sweet reed, *atā'išu* […] 'chaste tree', […] *billatu* in *kasû*-water with par[ched grain], blanch […] 'shepherd's staff plant' in the sun, crush, sieve, knead in *kasû*-water, bind on.

243'-8' [...]

249' (iv.48') […seed of] flax, seed of […]
[…] he will drink [… in] [b]eer or in wine […]

251' (iv.50') If a man constantly has 'seizure of the temples', …
[1st] tablet (of the series) 'If the crown of a man's head holds fever …'

[47] C: †human skull, horn of stag†.
[48] B: †*Ammi*[?]†.
[49] B: omits.
[50] B: †the skin of a wild ass†.
[51] B: omits.
[52] J: see note.
[53] Emending J's text 'oil'. See note.

Notes (by cumulative line number)

1-3 The string of eye-symptoms would be remarkably particularised if they were all supposed to affect the patient simultaneously, and accordingly, they should be interpreted as a chain of alternate possibilities.[54] Thus the symptoms in the first prescription are: fever, throbbing sensation in the temples, and eye-trouble, the latter consisting in visual impairment and/or weeping.

1 *umma ukâl*: the phrase is also used of other body parts, including the stomach (*libbu*), the penis (*išaru*), the epigastrium (*rēš libbi*) (see for these Heeßel 2000:252 14 and 254 31), and the feet (see *BAM* 120 iii 1: *šumma awīlu šēpāšu um-ma ú-kal-la-ma* 'if a man's feet are feverish'). It is not yet clear what difference, if any, there is between *umma kullu* and *umma rašû* (for which expression see *CAD* R 201[a]). On *muḫḫu* as 'crown of the head' see *JMC* 2 (2003):2[1] and George 2003:855. For the translation 'to be feverish' see Kinnier Wilson 1965:142, followed by Heeßel 2000:265.

šer'ān(sa) *tīb*(zi) *nakkapti*(sag.ki): the constructions *šer'ānū*(sa) *nakkapti*(sag.ki)-*šú magal tebû* (Ebeling 1922-23:64 35*) and...-*šú tīb*(zi) (*BAM* 6:1 and 7) would lead one to expect *tīb šer'ān nakkapti* (as in *BAM* 11:20, *ana ti-ib šer'ān*(sa) *nakkapti*(sag.ki)[55]) rather than the attested *šer'ān tīb nakkapti*, though *tīb*(zi) *nakkapti*(sag.ki) is attested as a phrase in its own right (e.g. Labat 1959:10,14). Note that in the text published by Labat 1956, the verbal endings reveal that the logogram sa stands for the plural *šer'ānū* (see especially rev. 10 and 12).

For the likelihood that *tīb nakkapti* 'rising of the temples' was an idiom for the quickening of the pulse in the temporal arteries, see Oppenheim 1962, Kinnier Wilson 1962:60-2 and 1996:135, Stol 1989:163-4, and Fincke 2000:91[700] and 139. Haussperger (2000:441) suggests ingeniously that medical texts' insistence on the temples as the seat of headache has less to do with the fact that headaches in the temples were particularly frequent than with the universal habit of indicating headache by clasping a hand to the temples or forehead. This view is however somewhat undermined by *BAM* 6 (edition forthcoming in this journal), which deals with pulsing arteries in the right and left temples separately, prescribing different treatments for them.

2 On the eye conditions mentioned (*birratu, ipītu, išītu, murdinnu, quqānu*) see now Fincke 2000 (on *amurdinnu* see also Haussperger 2000:442-5, and on *qūqānu* cf. Stol 1998:344).

a-šá-a: as noted by Fincke (2000:96), this spelling and related ones are polysemous. *a-šá-a* could represent: (a) the feminine plural stative of *ešû* 'to confuse', with the foregoing illnesses as internal accusatives, and the patient's eyes as subject; (b) the infinitive of the same verb, in the accusative, as object of *ittanaddâ*, with the foregoing diseases being objects of the same verb.[56] Fincke (see footnote 54) interprets the form as (b) infinitive accusative, object of *ittanaddâ*. However, as *nadû* in connection with tears means 'to secrete, shed', it would be awkward for it to take any of the other foregoing words as objects, and *a-šá-a* is perhaps better interpreted as (a), stative. Admittedly, if the scribe of *BAM* 3 omitted *a-šá-a* deliberately, then he cannot have regarded it as stative, but a careless omission is perhaps at least as likely.

murdinnu: this word appears both with and (as here) without an initial *a*. The loss of an initial vowel or syllable ('aphesis', 'aphairesis') is a phenomenon well attested cross-linguistically, but rare in Akkadian words with a parent verb (*GAG* §14a), because given the economy of Semitic morphology, the loss of a root modifier would severely reduce one's ability to identify a word. Nonetheless, Akkadian does offer not few examples of aphesis/aphairesis in loanwords, and as plant words are often lacking an Akkadian etymology, aphesis/aphairesis is common in plant names. Some examples of this were collected by Köcher (1995:211[b]). To these we might add: *abiyāru* &

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[54] Thus also Fincke (2000:91), translating the passage as follows: 'Wenn eines Menschen obere Kopfpartie *ummu*-Fieber festhält, das 'Sich-Erheben der Adern' seine Schläfe erhalten hat und (die Krankheit) seine Augen (folgendermaßen) 'geschlagen hat': Seine Augen sind durch *birratu, ipītu, išītu, murdinnu* ('Rose') und/oder *quqānu ešû* sowie von Tränen(fluß) befallen.'

[55] On the relation of *tīb šer'ān nakkapti* and *tīb nakkapti* see Stol 1989:163 and Attia and Buisson 2003:16 note to 66.

[56] The accusative of the disease *ašû* (for which see Fincke 2000:99-102), as object of *ittanaddâ*, is ruled out by the context: it would be exceptional for the disease *ašû* to affect the eyes exclusively (and the difficulty explained above would apply additionally).

bi'āru (?), (a)bulīlu, (a)darānu,[57] *(a)kuṣīmānu, (a)ladiru, (a)lappānu, (al)lu'tu (?),*[58] *(a)murrānu, (a)naniḫu, (a)ṣuṣimtu, (a)šarmadu, (e)gemgirû.*

4 The identity of the plant *kasû*(gazi^{šar}) is debated. See the recent discussions by Geller 2000 and Heeßel and Al-Rawi 2003:236. A culinary text edited by Bottéro (1995:42-3) includes a recipe for *mê kasî* (a meat broth). Bottéro *ad loc.* and Köcher (1995:211^{a}) are sceptical that this is the same as *mê kasî* of medical texts, which Köcher believes to have been a cold extract ('extract' is also the translation of *CAD* K 250^{a}).

On the idiom *rēša kullu* (lit. 'to hold the head') see Wilcke 1987:83. Emendation to *ú-qa*$^{!}$(KAL)*-a-a* on Manuscript B (*BAM* 3) with *CAD* K 517^{b} and Q 331^{b}.

6 On the plant name gúr.gúr // *kukru* see now Kinnier Wilson 2005:48, who discovers a connection with an onomatopoeic word similar to English 'croak' in the association with *muṣârānu* 'frog' in a botanical text.

9 The cadence (*qaqqassu*) *tugallab tarakkas*/*taṣammid*, 'shave and bind (his head)', appears frequently in this and other therapeutic medical texts. Note the similarity with a Neo-Assyrian letter (Parpola 1993, *SAA* X 335) describing a treatment which has been effected:

2' *ma-a* sag.d[u-*su*] 'his head
3' *nu-gal-li*-[*ib* xx] we shaved [...]
4' *ṣi-in-di* [xxx] a bandage [...]
5' *ni-ir-k*[*u-us*] we bound on'

10-12 I have interpreted *ḫul-qu* on *BAM* 3 (Manuscript B) as a *purs*- form from *ḫalāqu*, the context suggesting it is a collective noun meaning 'lost (i.e. chipped) bits' (of the mortar). *AHw* 1433^{a} emends *ḫul* to *ár* (*ar*$^{!}$*-qa-nu nadû*), which one could also change into *ar*$^{!}$*-qa la*(nu) *nadû* (I owe this suggestion to M. Stol). *saḫlû* was often mentioned, used, roasted and stored together with salt (see *CAD* S 62^{a}-65^{a}), so the specification that the *saḫlû* should not have come into contact with salt is understandable.

tab, which normally stands for *eṣēpu* 'to add' is used in *BAM* 3 i 17 as a rebus writing for *esēpu* 'skim off, decant, scrape, gather up', which has an allomorph *eṣēpu* (*CAD* E 330^{b}).

12 Stol (1994:161-4) has shown that in certain contexts kaš and kaš.sag were used interchangeably, and that kaš.sag (which can be read *šikaru rēštû* 'prime beer') could stand simply for *šikaru* 'beer'. A Neo-Assyrian scholar quoting a ritual to the king glosses kaš.sag as *ší-ka-ru* (Parpola 1993, SAA X 74:15). This, together with the presence of kaš (not kaš.sag) on manuscripts B and D, suggests that *šikaru* is the reading of kaš.sag here.

At the end of the line there does not seem to be sufficient space to restore the full text of MS B, but the traces at the end of MS D are compatible with ú, so perhaps the text of UGU 1 should be restored [*ú-za-ka i-par-ra-ma* ti].

16 The restoration šim.bi.⌊r⌋[i.da ...] is also possible. For a hypothesis about the connection between Ú.KUR.RA and šim.bi.ri.da (which are both logograms for Akkadian *nīnû*) see Kinnier Wilson 2005:50f.

22 For the end of the line cf. line 73' (house offering shelter); or perhaps *AMT* 88,2:6 ud 3 kam *ina* é *ašîb*, 'let him remain indoors for three days'.

41' The traces at the end of the line would also fit k[i.min], but 'ditto' would not give good sense here.

43' For u_5 argab^{mušen} see the discussions by Biggs (1967:25f.), Civil (1984:5-9) and Finkel (2000:151). Cf. also Heeßel and Al-Rawi 2003:237 *ad* ii 10.

44' The text of *BAM* 480 (collated) reads *itti*(ki) *ṣabīti*(maš.dà), 'with gazelle'. However, 'gazelle' with no closer specification is unusual as an ingredient, KI is better read as *u* and $še_{10}$ written close together, giving the more satisfactory *u zē ṣabīti* 'and gazelle dung'.

50' On *dišpu* (perhaps 'date syrup' rather than 'honey') see recently Heeßel and Al-Rawi 2003:238 *ad* ii 38.

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[57] The dictionaries do not recognise the identity of the two forms, but a relation should be considered.

[58] Unsure. *allu'tu* is so far attested as a plant name, *lu'tu* as a disease, and the two words are entered separately in the dictionaries. Since, however, plants and diseases often have related names (see provisionally Stol 1998:344), the two words may be connected.

51' The reason for suggesting the restoration [*dumuqši*]*na* is that the ingredients in this tablet have a tendency to occur in groups, and in this case *dumuqšina* occurs in the preceding line.
52' For the reading [S]A_5 see the collated copy and compare the copies in *AMT* 2,2 Rev. 10 with *BAM* 480 i 52. For ú.sa_5 see *BAM* 578 iv 14, *CAD* S 128[a], and 377[a] (Ú.SA_5 = ú zú.lum.ma).
55' The restoration [… *tuballal*] is suggested because in therapeutic texts the preposition *itti*(ki) is normally followed by *bullulu* 'to mix' (though see 11-12 B: *itti 1/2 qa šikari taḫaššal* 'crush with 1/2 litre of beer).
56' *kipšam* 'husks' and *kibšam* 'dung' are other possible, but much less likely, readings. For the restoration iš.[urudu] (Akkadian *šuḫtu*) compare lines 60' and 67'.
57' For ú babbar (*šammu peṣû* 'white plant') see the *Practical Vocabulary of Assur* (Landsberger and Gurney 1957-8:329) line 109, equating it with *ḫīl ṣarbate*, and likewise *Uruanna* I 225 ff: ú *a-ri-ḫu*, ú babbar, ú *šá-mu pe-ṣu-ú* : ú illu *ṣar-be-te* (both cited *CAD* Ṣ 108[a], lex. section).
The erased vertical wedge after *šur-šum-* suggests that the scribe had begun to write *-me* (*šur-šum-me*), but decided to switch to *-mi* (*šur-šum-mi*), a historically 'purer' form, instead.
58' The restoration kaš [$šeg_6$.g]á // *šikari bašli* 'boiled beer' is also possible (cf. line 49').
63' The restoration an.[zaḫ ...] has in its favour that it is a kind of glass, and that the preceding ingredient (kù.kan) is glass-related. Other possibilities include AN.[NE] (saltpetre) and an.[daḫ.šum[sar]](a plant).
68' (ii.4) A Late Babylonian commentary makes it clear that *kamūn bīni* '*kamūnu* of tamarisk' is a single ingredient (see Kinnier Wilson forthcoming in this journal). This was, however, apparently not clear to the Jastrow scribe, who turned the signs giš šinig (šinig = gad naga) numun into numun gad naga si. Probably he was copying from a damaged *Vorlage* (a hypothesis consistent with the puzzling presence of *ina* in the same line of UGU, J ob. 9), but the failure to read the traces as giš šinig after *ka-mun* and the misreading which led to the insertion of *ina* suggest he was not au fait with the phrase, which in turn suggests that he was not expert in cuneiform medical literature (see also the notes to 141', 162', 229' and 237'). I owe the suggestion to interpret *pušikku* as a bandage to Mark Geller.
69' (ii.5) Campbell Thompson's translation (1937:224) 'as much as the glance of thine eyes will take', makes 'the glance of thine eyes' subject of the verb. Following *CAD* M i 148[b] and N ii 296[b], however, the construction should be taken as analogous to *mala libbika*. Note similarly the use of *mala ṣibûtika* in medical texts (*AHw* 1099[a-b]).
According to Uruanna III 9 (Ú *bu-'-šá-nu*: AŠ eme.ur.gi_7, cited *CAD* B 350[b]), 'dog's tongue' is a cover name for the plant *būšānu*; according to Uruanna III 39 (Ú *ni-kip-ti*: AŠ $še_{10}$.ur.gi_7 eme.ur.gi_7 gìr.pad.DU.ur.gi_7, cited *CAD* L 209[a]) it is, along with 'dog's excrement' and 'dog bone' a cover name for the plant *nikiptu*.
70' (ii.6) Collation confirms Köcher's copy *ina* ì súd against Campbell Thompson's *sa-rat*. Later in the same line, the text is not fully satisfactory, and a reading of *te-qé* ud-*ma* as *te-qí-tam-ma* 'ointment' does not seem to help. The translation (which presumes a reading *adi bakâ*(ér) *parsu*(tar[su]) *teqqe inūma taṣammidu*(lal)*šu teqqe*) is tentative and provisional. The text may be corrupt.
71' (ii.7) The restoration [*ina*] *parakki*([b]ára) *lā*(nu) *tapaṭṭar*(duh)-*šú* 'you shall not release him from his seat' follows Scurlock (2003:16 line 13).
72' (ii.8) The difference between my translation and Campbell Thompson's reflects the differences between the copies in *CT* and *BAM*, confirmed by collation. The determinative ú on síg.ga.ríg.ag.a // *pušikku* is unexpected. Possibly it originated with a misreading of *tarakkas*(kešda=SAR) as the herb determinative sar by a scribe who was unfamiliar with the logogram for *pušikku*, though this does not fully account for its presence on both manuscripts (A and J).
74' (ii.10) Campbell Thompson observed (1937:224) that the ingredient *uḫūlu*(naga) *qarnānû*(si) is repeated, and regarded this as mistake (erroneous repetitions are rare in medical texts, but nonetheless attested, e.g. *BAM* 494 i 63' (edited by Kinnier Wilson 1994:113), where a repeated occurrence of sahar še.giš.ì 'sesame powder' has been partly erased by the scribe. However, the first occurrence of naga si in our passage is followed by the obscure signs IN.DAR, and it is possible that naga si IN.DAR belongs together as a phrase. This hypothesis would have the attraction of eliminating the repetition.

75' (ii.11) As shown by Stol (1998:350f), in view of syllabic spellings such as *i-na pe-en-ti ašāgi*(^{giš}kiši$_{16}$) a reading NE (abbreviation of NE.SI.A) // *pēmtu* is preferable to izi // *išātu* 'fire' (thus Campbell Thompson 1937:224) and dè // *ṭikmēnu* 'ashes'. Cf. however the notes to 131' (*ṣarbatu*) and 167' (*urbatu*).
76'-77' (ii.12-13) The symptoms described in this entry are a drastically abbreviated version of the complex symptomatology described in the first entry, treatments for which seem to take up most of the first column of the tablet. It is, therefore, logical enough that the remedy prescribed (the application onto the shaven head of a bandage of *saḫlû* crushed, sifted, and kneaded in water of *kasû*) should use the ingredient which occurs most frequently in the first column, i.e. *saḫlû*. On abbreviation cf. the note to 206'.
80' (ii.16) The writing with U_5 is standard. $^{ú}U_5$ […] also possible; cf. Civil 1984, *MSL* XIV:292.
83' (ii.19) For literature on the disease *ḫimiṭ ṣēti* see Heeßel (2000:186-7).
85' (ii.21) M. Stol pointed out the desirability of a restoration which makes *-ra* the end of a dual or feminine plural stative (parallel with diri-*a* // *malâ* 'are full'), and nothing better occurs to me. Though admittedly space is short ([igi]^{II}-<*šú*> is not a satisfactory solution), this still seems preferable to reading [*ku-r*]*a-ra u dāma*(múd) *malâ*(diri.a) '(his head) is full of *kurāru*-boils and blood': *kurāru* is not otherwise attested as an object of *malû* 'to be full', and 'to be full of blood' is a standard symptom for eyes (see Fincke 2000:126-8), but not for the head.
87' (ii.23) Here and elsewhere (143' = iii.10, 213' = iv.12) the signs MAN.DU // *su'ādu* could conceivably be read as Akkadian *mìn.du*, a plant name which is only once written unequivocally (see *CAD* M ii 86[a]).
88' (ii.22) The reading of KU in KU *buqli*(munu$_{3,4,5}$) is uncertain. *AHw* 1535[b] maintains that KU *buqli* as a drug in medical texts mostly stands for *qēm buqli* 'flour of malt', an opinion tacitly supported by the reference to *BAM* 547:8' in Stol 1998:328[b]. The discussions in *CAD* I 194[b] and Z 151[b], on the other hand, argue on the strength of the *Practical Vocabulary of Assur* (Landsberger and Gurney 1957-8:330) 196, še$_{10}$ munu$_4^{meš}$ = *ze-e* min (*bu-qu-lu*), that when preceding *buqli* in rituals and medical texts KU should be read še$_{10}$ // *zû* (literally: 'excrement', i.e.) 'refuse', a view further supported by the evidence of Köcher 1955: 8 i 14, [še$_{10}$].munu$_4$ = *ze-e buqli*(munu$_4$) (cited *CAD* Z 151[b], *AHw* 1535[b]).
94' (ii.30) 'Human bone' is a cover name for the plant *ḫaṭṭi rē'î* 'shepherd's staff' (Köcher 1995:204b).
96'-98' (ii.32-34) I owe the interpretation of this incantation to Mark Geller.
99' (ii.35) For an example of incantation rubrics beginning 'ka.inim.ma *šumma*' see *AMT* 93,3:12 (ka.inim.ma *šum-ma amēlu*(lú) *idi šumēli-šú i-šam-ma-am-šú* 'incantation: if a man's left side is paralysed' — I owe this translation to M. Stol). Such rubrics could incorporate symptoms from therapeutic texts verbatim: compare ka.inim.ma *šumma*(diš) *amēlu*(na) *uznāšu i-šag-gu*-[*ma*] 'incantation: if a man's ears roar' (*AMT* 38,2:8) with *šumma amēlu uznāšu i-šag-gu-ma* 'if a man's ears roar' (*AMT* 33,1:38 and 40); and ka.inim.ma *šumma*(diš) *amēlu*(na) *mi-šit-ti lēti*(te) *irašši* 'incantation: if a man gets paralysis of the cheek' (*AMT* 76,5:4) with the symptom on line 9 of the same tablet: *šumma amēlu mi-šit-ti lēti maruṣ* 'if a man is ill with paralysis of the cheek'.
108' (ii.44) For reading and restoration *ta-là*-[*aš*] cf. 122'.
119' (ii.55) Ú.KUR is the reading of *CAD* N ii 241[b]. […*zūta ṭ*]*u-šam-maṭ* ' wipe away [the sweat] ' is unlikely.
120-21' (ii.56-57) The edition follows the copies. Collation reveals that, the tablet edge having eroded slightly, part of lal and all of *-id* is now lost in both these lines.
123' (ii.59) The edition follows the copies. Collation reveals that the initial *lu* is now lost. For ta.àm corresponding in Akkadian to a status absolutus see George 2003: 209 and 212.
125' (ii.60) *BAM* 480 is overwhelmingly fond of writing *taṣammid* as lal (not lál), and prescribing that bindings should be kept on for three days. This entry differs in both respects, by using lál instead of lal and prescribing that the binding should be kept for 15 days. This suggests that the compiler of UGU 1 switched sources at this point.
126' (ii.62) Cf *CAD* Ṣ 152[b].
127' (ii.63) The interpretation of this line is extremely tentative. Nonetheless, the restoration [*qer-b*]*it qaqqadi* 'centre of the head' is supported by the gloss murub$_4$ (Akk. *qablu*), as *qablu* and *qerbītu* are near synonyms, and *qabal qaqqadi* 'middle of the head' is a standard phrase in medical texts.

ubānu 'finger' is used in transferred senses to describe parts of the liver and lungs (see *AHw* 1339[a]), and so here it could represent some sort of protuberance. *(w)aṣû* 'to come out, stick out' is used of body parts (*AHw* 1477[b]). Though *qerbīt qaqqadi* might suggest that the protuberance protrudes from inside the interior of the head, the phrase *qabal qaqqadi* is unequivocally attested as designating an external area, perhaps the top flat part of the head (see the references in *CAD* Q 8[b]). If the reading *ubān(u) tuṣṣa* is correct, this is a noteworthy occurrence of the Assyrian 3rd fem. sing. verbal prefix, rare in medical texts. For another Assyrianism in *BAM* 480 see line 174' with note.

131' (ii.67) This line and 139' are restored on the strength of 134'. The reading dè // *ṭikmēnu* seems preferable to NE // *pēmtu* here as it is easier to imagine ashes being kneaded than hot embers.

141' (iii.8) As noted by Campbell Thompson (1937:230[70]), the text of *BAM* 3 ii 27 (*šumma awīlu ṣēta*(ud.da) *ḫamiṭ*(tab)*-ma irašši*(tuku), 'if a man burns with *ṣētu* fever and gets') is corrupt, for *irašši* 'he gets' lacks an object. Deleting tuku is the simplest solution, as it does not figure on the duplicates (*BAM* 9 and Jastrow), though in principle one could emend tab-*ma* to kúm[!], giving: *šumma amē/īlu ṣēta u/emma irašši* 'if a man gets *ṣētu* fever and an inflammation', or less plausibly 'if a man gets hot *ṣētu* fever'.

The phrase *rāš* (i.e.*rēš*) *qaqqadi*(sag.du)*-šú* 'top of his head' on Manuscript J (Jastrow) is suspect. *rēšu* is regularly used with the meaning 'top' in connection with several body parts, but the dictionaries cite only one other instance of *rēš qaqqadi* 'top of the head', in a physiognomic text: *ina rēš*(sag) *qaqqadi*(sag.du)*-šú* (Kraus 1939 number 44:8 cited *CAD* R 284[b]). A duplicate to this text has instead *ina uruḫ*(dìlib)[59] *qaqqadi*(sag.du)*-šú* 'on the hair of his head' (Kraus 1939 number 63 Obv. 5'), so the physiognomic text may be corrupt. If this were the case, the Jastrow attestation would be hapax and, given the scribe's apparent inexpertise in medical literature (on which see the notes to 68', 162', 229' and 237') should perhaps be emended (possibly to $murub_4$ *qablu* 'middle').

143' (iii.10) zì ^{šim}GÍ[R] is also possible instead of KU ^{šim}BA[L].

144' (iii.11) On a point of historical interest, this is the passage where comparison of duplicates first enabled Köcher to determine that KI.KAL in medical texts should be read *qí-líp* (see Köcher 1963).

149' (iii.16) On *ḫīl baluḫḫi* see Heeßel and Al-Rawi 2003:237 *ad* i 21.

157' (iii.24) I owe the suggestion to read *i-mit-ti* to M. Stol.

158' (iii.25) The author of a Neo-Assyrian letter (Dietrich 2003, *SAA* XVII 147) has been asked by a correspondent who is ill to dispatch ostrich eggs to him. Since, as this passage itself shows, ostrich eggs are used as *materia medica*, it is attractive to suppose that the sufferer requested them to be sent because he required them for treatment.

160' (iii.27) I owe the reading of SAR as mú 'to grow' (Akkadian equivalent uncertain) here and in similar contexts to M. Stol.

162' (iii.29) The text of UGU 1 is unfortunately broken at the relevant point, but *BAM* 3 (Manuscript B) suggest that NA_4 UD written by the Jastrow scribe corresponds to an original ^{na4}babbar.min_5(NA_4.UD.AŠ.AŠ). The omission of min_5 could simply be due to carelessness, but since *papparmīnu* is a relatively rare ingredient and the Jastrow scribe seems not to have been an expert in medical matters (cf. the notes to 68', 141', 229' and 237'), he may deliberately have suppressed min_5 as signs he did not understand, and written na_4 babbar thinking of 'white stone'.

167' (iii.34) While the reading NE // *pēmtu* 'coals, embers' is preferable with other ingredients (see the note to 75'), a syllabic writing in a bilingual incantation suggests that in connection with *urbatu* 'rushes' NE should be read izi // *išātu* 'fire': *ki-ma i-šat ur-ba-te bi-li-ti ina ra-ma-ni-šú lib-li* 'like an extinguished brush fire, may it be spontaneously extinguished' (Lambert 1970:44 15).

169'f (iii.36f) The translation 'your temples' follows a suggestion by Irving Finkel that ZÍ could stand phonetically for Sumerian -zu 'your'. The translation 'the furious one' supposes that I.DI might stand phonetically for idim (Akkadian *ekdu*).

172' (iii.39) The specification that the treatment will be effective for both men and women deserves comparison with the incantation rubrics on the obverse of *AMT* 3,2, which specify that the treatment is intended specifically for women: ka.inim.ma *šārat*(síg) *qaqqad*(sag.du) *sinništi*(munus) *i-šaḫ-ḫu-uḫ* 'incantation (for when) the hair of a woman's head is loose' (line 6) and [ka.inim.ma *ana šārat*(s]íg)

[59] Kraus reads DILIB, and it is not immediately clear from his discussion (page 12, note 5) what sign this represents. Unfortunately, the text in question was not made available in cuneiform copy. In the index, however, he cross-refers between *uruḫḫu* and DILIB, which suggests that he has in mind SAG*ŠID, read today as dìlib.

qaqqad(sag.du) *sinništi*(munus) *ka-le-e* '[incantation for] preventing the hair of a woman's head from falling out' (line 15).[60] For an example of gender-specific treatment of ailments other than premature whitening of the hair, see the instruction which appears at the end of a recipe for a disease of the airways: *ana zikari*(nita) *teppuš*(dù-*uš*) *ana sinništi*(munus) *lā*(nu) *teppuš*(dù-*uš*) 'do it to a man, (but) do not do it to a woman' (*BAM* 555 ii 14).

173' (iii.40) šu.gi is a logogram for words connected to *ši'ābu* 'to become old'. In the context of treatments for hair, it suggests that the incantation, most of which is now lost, was supposed to prevent premature whitening of the hair, and probably stands for *šībtu* 'greyness'. Compare a recipe which begins [*šumma amēlu ina ṣe-eḫ*]-*ru-ti-šú* sag.du-*su še-bé-te* [*mali*] '[If while a man is y]oung his head [is full of] greyness' (*AMT* 4,1:7),[61] and another later on the same tablet which ends šéš^{meš}-*su-ma šib-tum lā*(nu) *ibaššī*(gál) 'anoint him thoroughly, and there will be no greyness' (*AMT* 4,1:25).

174' (iii.41) For the restoration cf. line 167'. si.sá-*šar*$_5$(IM) i.e. *eššar* 'he will get well' is an Assyrian form (equivalent to Babylonian *eššir*). Cf. note to line 127'. On the reading of NE see note to 221'.

176' (iii.43) I owe the reading ti.la.šè // *ana bulluṭi/balāṭi* 'to cure him/that he may live' to Irving Finkel.

182' (iii.49) The restoration *maḫ-r*[*e*]-*e* and translation follow Reiner (1995:58). Collation suggests that *r*[*e*] is slightly more likely than *s*[*e*], but the latter is not excluded, and I here record a suggestion alternative to Reiner's which may (or not) be validated by future textual finds. Our passage shares important similarities with Biggs 1967 no. 11: in both there is talk of stars (*Ištar kakkabī* in Biggs 1967); in both an ^{udu}siskur 'sacrifice' is offered for which it is prescribed that you kaš(.sag) bal-*qí* 'libate (prime) beer', ^{uzu}zag ^{uzu}me.ḫé ^{uzu}KA.NE *tu-ṭaḫ-ḫa* 'offer shoulder, fatty tissue, roast meat' (breaks ignored in transliteration); in both, the address to the star culminates in an unusual appeal that herbs might dispel the suppliant's trouble (*lipsisū lumnī* & *liṭrudū ruḫêja*). Given these similarities, we might well expect an equivalent in our passage of a *niknakku*(níg.na) 'censer' which figures in Biggs's text. This would appear if one read *maḫ-s*[*e*]-*e tušarra*(sar.sar) 'you shall set (the contents of) a *maḫsû* alight', *maḫsû* being a rare word for a metallic cup, attested in ritual use (see Dossin 1938:2 i 35).

183' (iii.50) GIŠ.GAN (also in line 188') is difficult. M. Stol kindly supplied me with the additional attestations in *AMT* 91,1 rev. 5 and 92,4:10, where it occurs after ú.ḪAR.LUM.BA.ŠIR. The former passage is a treatment for *šimmat zuqāqīpi* 'paralysis produced (as if?) by a scorpion (sting)'. The latter is broken, but enough is preserved to suggest that the two passages may be duplicates.

GIŠ.GAN may simply be an extremely rare ingredient whose Akkadian reading we cannot yet hope to penetrate. Alternately, it could be an abbreviated writing of the much better-known *kiškanû*, mixing the logographic and syllabic spellings (giš.kín and, inter alia, *kiš-kan-nu-ú*). Another possibility is that, since giš.gan normally stands for *kannu* 'pot (stand)', and in Neo-Assyrian vernacular this could well have become *ka'(')u*, it is possible that giš.gan is a rebus writing for the plant name *ka'u* (itself possibly deriving from *kammu* 'truffle') listed in *Uruanna* III 337 (cited *CAD* K 409^{a}). A reading ^{giš}šita i.e. *kakku* 'thorn' encounters the difficulties that such a writing is not otherwise attested in monolingual Akkadian texts (Borger 2004:327); and it would leave unexplained *AMT* 91,1 rev. 5 (where it is followed by ka *tam-tim*).

187' (iii.54) Compare *šammū u napšaltu ša ina pānīka kunnū lipsisū arnūja* 'may the herbs and salve which are set up before you cancel my sin' (King 1896:12 rev. 76, edited by Ebeling 1953:80).

188' (iii.55) *šārat*(síg) *unīqi*(munus.áš.gar) *lā petītu*(gìš.nu.zu) 'hair of virgin kid' may be a cover name for *ṣaṣumtu*. Compare the equation ^{giš}*ṣa-ṣu-un-tú* : AŠ *šārat laḫri*?(u$_8$) *lā petīti* '*ṣaṣumtu* : cover name for hair of virgin female sheep' cited by *CAD* Ṣ 116^{a}, lex. section. For GIŠ.GAN see note to 183'.

189' (iii.56) The six foregoing incantations mentioned in the rubric are probably: (1) 159'-60' (iii.26-27), with following rubric and ritual; (2) 165'-66' (iii.32-33), with following ritual; (3) 169'-

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[60] The *AMT* texts dealing with hair mentioned in the notes to 172' and 173' were translated, but not transliterated, by Campbell Thompson 1924.

[61] Restored on the strength of *AMT* 5,1:5 which reads *šumma awīlu ina ṣeḫēri*(tur)-*šú qaqqad*(sag.du)-*su še-bé-tú mali*(diri) *ana šārti*(síg) *ṣalimti*?(ge$_6$) [xxx] 'if while a man is young his head becomes full of greyness, for […] black(ening?) hair …'.

70' (iii.36-37), with following ritual; (4) 173' (iii.40), with following ritual; (5) 175'-77' (iii.42-44), with following rubric and ritual; (6) 185'-87' (iii.52-54). The uneven distribution of rubrics across the six incantations suggests that the compiler of UGU 1 (or of an intermediate text) excerpted them from different tablets, importing the rubrics from the tablets when they were present, but not supplying them when they were not.

190'-7' (iii.57-64) These important and difficult lines are one of a small number of surgical prescriptions preserved in the medical corpus.[62] Campbell Thompson's translation was much improved on by Labat (1954:212-14), whose persuasive interpretation of the passage was that it directs the practitioner to scrape the skull bone in the case of an abscess which has attacked it. I suggest minor changes in points of detail, but they do not alter the overall sense as conceived by Labat. The passage has also been tackled by Stol 2004:75-6.

190' (iii.57) For the translation 'be watery' (literally: 'to have water') see Kinnier Wilson 1956:265, followed by Heeßel 2000:359. 'Wateriness' is a condition associated with skin diseases and with *ṣētu*-fever, cf. Heeßel 2000:353 14ff. *ubānu rabītu* 'big finger' was translated 'thumb' following *AHw* 1398[b], *CAD* L 91[b] and *CAD* R 30[a] in preference to the older translation 'index finger' of *CAD* B 4[b].

UZU GIŠ ŠÚ: Thompson read *šīru*(uzu) *giš-šú*, translating 'touched flesh'. This was effectively discredited by Labat (1954:213[1]), who proposed instead [uzu]*giš-šú* 'protuberance'. *gilšu/giššu* is now however known to mean 'hip' rather than 'protuberance' (*CAD* G 73), and while this meaning was applied to the passage by *AHw* (94[a], 288[b]), it does not yield good sense. The better reading is that of *CAD* B 4[b]: [uzu]GIŠ-*šú* 'his ear', which is corroborated by similar passages, and enjoys lexical support (*CT* 12, 29b ii 15, cited *AHw* 1447[b]). GIŠ presumably stands for geštug, perhaps as an abbreviation.

191' (iii.58) Campbell Thompson read the line thus:

be-e'-š[*at ina gul-g*]*ul-li-šú iṭ-ṭar-du dāmū*(múd)*-ma gul-gul-la-šú te-ser būšān*(lagab) *mê*(a) *ša gul-gul-li-šú*

…if the touched flesh 'smells evil, [and from] his skull blood is expelled, then thou shall bind his skull; the "foetor of the water of his skull…"'

Labat instead read:

be-e'-š[*at šarku*(lugud) *ina gul-g*]*ul-li-šú iṭ-ṭar-du tepette*(bad)*-ma gul-gul-la-šú te-ser-rim mê*(a) *ša gul-gul-li-šú*[192'] *t*[*u-še-lam-ma*]

…if, the protuberance giving way (under the pressure of the finger), [pus] is expelled from the skull, make an incision, scrape, and [puncture] out the liquid[63]

Labat derived *be-e'-šat* from *bêšu* 'to remove oneself, depart', but now that the subject is known to be the ear, Campbell Thompson's derivation from *ba'āšu* 'to be malodorous' is more convincing.[64]

Labat argued for his reading *tepette-ma … teserrim … t*[*ušelâmma*] on the strength of *AMT* 44 ii 13 (now = *BAM* 580' iii' 25'), which contains the same three verbs in the same sequence. He proposed that, while the normal sense of *sarāmu* is 'to cut', here it should be a technical term for the treatment of bones with the sense of 'to scrape' ('rogner, racler').

Labat's reading of bad-*ma* as *tepette-ma* is more convincing that Campbell Thompson's *dāmū*(múd)*-ma* 'blood', as the word order envisaged by Campbell Thompson [*ina g*]*ulgullišu iṭṭardū dāmū* 'blood is expelled from his skull' would be unusual.

The reading *it-tar-du* (*warādu* perfect) is, with *CAD* (G 127[b] and S 172[a]) preferable to Labat and Campbell Thompson's *iṭ-ṭar-du* (*ṭarādu* N preterite). For another example of *warādu* being used with *mû* 'water' in a medical context, compare the symptom *mê*(a) *lā*(nu) *ú-še-rid* (Š *warādu*) literally '(if …) he does not 'send down' 'water' (probably urine; cf. Heeßel's note on page 168') ' (Heeßel 2000:153 51').

Labat's proposal *te-ser-rim* has had a mixed reception in the dictionaries. *CAD* G 127[b] accepted the reading but translated *gulgullašu teserrim* as 'you cut (into) his skull', retaining the usual meaning of

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[62] On surgery in Mesopotamia see Labat 1954, Majno 1975:52f, Fincke 2000:294-98. The evidence for caesarean sections is now discredited; see Stol 2000:127f.

[63] 'Si, la protubérance cédant (alors sous le doigt), [du pus] est chassé hors du crâne, tu inciseras, tu racleras le crâne et tu en [ponctionneras] le liquide' (Labat 1954:212-3; his transliteration appears on page 213 note 2).

[64] The verb *bêšu* also has a specialised sense of 'to fork, to divide', amply attested of body parts (see *CAD* B 214[b]), but that does not seem appropriate here.

the verb.[65] More recently, Campbell Thompson's reading *te-ser* (from *sêru*) has also found favour, though his translation 'bind' has now given way to 'smear'. Curiously, *CAD* S cites the passage under both *sarāmu* 'to cut' and *sêru* (pp. 172[a] and 229[a]) without cross-reference, and *AHw* does the same (1028[a] and 1038[b]). *CAD* Q 102[a] opts for *sêru*, referring to *Nabnītu* VII (Finkel 1982:112) 262ff: sag.du.tag.tag.ga, sag.du.ti.ti.ak.a, sag.du.šu.ak.a = min (=*se-e-ru*) *ša qaq-qa-di* which establishes the meaning 'to rub'.

While Labat's adduction of *AMT* 44 (*BAM* 580) is pertinent and alluring, if one reads *te-ser* in line 191' an even closer parallel to the passage may be found in *BAM* 3 ii 7f (edited as Manuscript B of UGU 1: 206') (cf. Stol 2004:76). The symptoms in the two passages are very similar, 'If (*BAM* 3: the crown of) a man's head is watery'. Lines 190'-97' of *BAM* 480 first instruct the practitioner to rub the watery spot and ascertain whether the patient's ear smells bad, which *BAM* 3 omits, but then, reading *gulgullašu te-ser*, to rub his skull; rubbing the skull corresponds to *qaqqassu u nakkaptašu tulappataššu* (tag^{meš}-*šú*) 'rub his head and temples thoroughly' in *BAM* 3. *BAM* 480 proceeds to give complicated directions for applying successive dressings, which *BAM* 3 again omits, and then prescribes the placing of a 'fire of stones' *ana limīt qaqqadišu* 'all around his head'. Both these expressions are unusual and their precise import is unclear, but it is obvious that they have their counterparts in *BAM* 3: 'fire of stones' corresponds to NE 'embers', and *ana limīt qaqqadišu* to *eli dâdānīšu tikkišu* 'on his *neck-tendons* and *neck*'. Thus, with the reading *te-ser* the structure of both recipes is identical: symptom = water on head, treatment (1) = rubbing, followed by treatment (2) = heat on neck/around head.

The similarity is such that one might be tempted to regard the recipe in *BAM* 3 as directly derivative of that preserved on UGU 1 lines 190'-97', perhaps constituting a conscious attempt to simplify it in both language and procedure (the unusual *eli dâdānīšu tikkišu* is less perplexing if it represents a paraphrase of the obscure *ana limīt qaqqadišu*). Be that as it may (for in the present state of the evidence the genealogical connections between the recipes must remain speculative), the neat parallel produced by the reading *te-ser* argues strongly in favour of that reading against *te-ser-rim*.

This is far, however, from signifying that Labat's overall interpretation of the passage is discredited. Having brought *sarāmu* into play, he then had to go out of his way to assign it the *hapax* meaning of 'scrape', which is close to that of 'to rub' demonstrated for *sêru* by *Nabnītu*, to fit in with his interpretation. Thus the reading *te-ser*, which produces the required meaning without special pleading, actually strengthens Labat's interpretation. *petû* 'to open' can, therefore, retain Labat's *ad hoc* meaning of 'to make an incision',[66] and indeed the complexity of the medications following the rubbing is such that it is hard to eschew a surgical reading of the passage.

This leaves one wondering how to deal (and how the authors of the dictionary entries reading *sêru* dealt) with the following difficult LAGAB A *ša gulgullišu*. Campbell Thompson interpreted LAGAB A as *būšān*(ḪAB) *mê*(a), giving '"foetor of the water" of his skull', but this is not fully convincing. The transliteration follows a suggestion by Irving Finkel that LAGAB (read nígin) could stand for *napḫaru* 'totality'. I tentatively record an alternative suggestion whose validation must await future textual finds. According to *Nabnītu* XIV (Finkel 1982:135) 78, LAGAB*A (=SUG, i.e. umun$_{11}$) can stand for *ḫammu* 'pond'. *ḫammu* is also the name of a disease known from the *Therapeutic Vademecum* (*BAM* 1 i 44: Ú *ku-si-bu* [ú] *ḫa-am-me* súd *ina* ì.giš šéš '*kusību* : plant for the *ḫammu*-disease; grind and anoint the patient with it in oil'), and *CAD* Ḫ 69[b] had already wondered whether this might be the same word as *ḫammu* 'swamp'. Given that the ailment in our passage involves the head 'having water', it would be quite fitting for the *ḫammu*- or swamp-disease to be involved. Accordingly, one might read *ḫamma*(umun$_x$=LAGAB.A) *ša gulgullišu* [*tušelâmma*$^?$] 'you will [drain away$^?$] the 'swamp' of his skull.

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[65] Trepanation would certainly not be inconceivable a priori. It was successfully practised since at least 10.000 BC (references in Lisowski 1967 and Majno 1975:24-28; on the history of trepanation see recently the collection of essays edited by Arnott et al. 2003) and a trepanned skull has been recovered from early 2nd millennium Syria (see Wolska 1994).

[66] The exact nuance may be 'to expose' (the bone to be rubbed). For this meaning see particularly Lambert 1969:40 43, where *petû* is paired (i.e. contrasted) with *katāmu* 'to cover' (though *AHw* 464[a] questions this), and compare *irat*(gaba)-*su iptenette* (bad.bad-*te*) (Heeßel 2000:200 54), which with Heeßel's note *ad loc.* (p. 214) must mean 'he constantly bares his breast' (i.e. exposes it by removing his clothes).

193' (iii.60) Labat saw that the group of signs which Campbell Thompson had read túg hab a 'the bandage of the foetor of the water' could instead be read *lubāru*(túg) *qatnu*(sig) 'thin bandage', with *mê*(a) 'water' as an internal accusative of the verb. Labat's reading was followed in the transliteration, and translation. The word *naltiptu/naštiptu* is not otherwise attested in medical texts, and excepting a Neo-Babylonian letter cited *AHw* 1577[b], outside lexical texts. *AHw* 725[a] reads *ṣubāt*(túg) *na-al-ti-ip-ti*. I have preferred to assume that [túg]*naltipti* is a construct form.

197' (iii.64) Previous discussants have supposed that the passage contains two alternative prescriptions, one (the longer and more complex) to be followed if the ear smells, the other (a fumigation) to be followed if it does not. The strongest case was made by Guido Majno, a fully qualified medical doctor, who read the line of thought as follows: 'If you can feel a collection of pus, then cut: if the abscess is not yet ripe, bring it out with heat' (1975:59). *Ceteris paribus*, this would be convincing enough. In practice, however, this interpretation makes it extremely difficult to restore anything sensible at the beginning of the line 197', where one would expect a verb such as 'he will recover'. It is possible instead that the two treatments are supposed to be sequential: first one palpates and checks whether the ear smells (perhaps as a result of palpation); if it does not, matters end there and the recipe offers no further advice; if it does, one is instructed to give the first treatment, the lengthy and complex set of procedures involving several medications; after this first treatment is finished, and the patient should have recovered, one palpates again, and checks again whether the ear smells: providing it does not, one gives the second treatment, consisting in a fumigation. This idea of sequential treatments allows the restoration *t*[*u-la*]*p*'*-pat-ma* and is supported by the parallel with *BAM* 3, but I leave the question open to discussion. The interpretation of NE in *BAM* 3 (MS B) as 'embers' was proposed by Stol 2004:76.

198'-201' (iii.65-68) The incantation has previously been edited by Finkel (2000:81[10]), with references to previous literature, and a partial translation appears in *CAD* S 131[b]. I follow the overall interpretation of Thompson (1937:235[106]): the incantation, its rubric and ritual belong together with the preceding (surgical) treatment. The central problem in both the surgical treatment and the incantation is the non-retention of fluids. Accordingly, actions associated with stoppage of fluids are favourable to the patient and those associated with release unfavourable. Thus, being the original cause of running fluids, the *urbatu* worm in the incantation is the source of the affliction and the patient's enemy, while the 'red farmer' is an ally who seeks to contain the fluids' advance, and shouts 'red door, red bolt' (symbols of stoppage). The last line is difficult, see the note.

199' (iii.66) Köcher (*BAM* V xxv) suggested the emendation *ir-ḫu-ṣa*', which has the advantage of producing a regular theme vowel (if the verb is *reḫû* 'to inseminate', one would expect *irḫi* or *irḫe* as opposed to *irḫu*). However, *reḫû* and *tebû* are verbs which sit together well: cf. the Old Babylonian *Gilgameš* passage (OB II, now edited in George 2003:174) *ūmī* 7 *u* 7 *muši'ātim* [49] *en*[*kidu t*]*ebī-ma* [50] *ša*[*mkata*]*m irḫi* 'for seven days and seven nights Enkidu was erect and coupled with Šamkatum' (cf. Standard Babylonian version I 194). Further, the emended reading *ir-ḫu-ṣa*' would leave zi.ga sa_5 zi-*ma*, yielding poor sense (*tību sāmu tīb?*). Accordingly, Köcher's emendation is declined, and the image of the rain moistening the earth may be said to be cast in sexual language. The vowel *u* may reflect an intermediate pronunciation of *i* as /ü/ or the first-millennium ventive ending recently identified by George (2003:441).

201' (iii.68) The reading *ma-ra* (*marra*) 'spade' is new, and tentative. This line introduces an anonymous third party who wants to undo the red farmer's damming-work (and therefore do the patient harm). The logic of the incantation may be that if the third party is characterised as needing a spade, then the patient is safe, for the natural possessors of spades are farmers, and the farmer in the piece is the patient's ally. The precise import of the beginning of the line eludes me, however. Further discussion of this tricky text is invited.

203' (iv.2) *ana libbi ḫi-pe-e-ti tašakkan* is difficult. *CAD* Ḫ 196[a] reads *ḫi-pe-e-ti* (f. plur. of *ḫipītu* 'breach, hole', normally used of walls etc.) and assumes a *hapax* meaning 'sherd', translating 'you place it in the sherds(?)'. Given however that *ḫepû* 'to break' is now attested in connection with facial features (GUL : *ḫe-pu-u* : *šá zi-me-šú ḫe-p*[*u-u*] 'GUL : a 'broken one', i.e. one whose features are "broken"', Civil 1979, *MSL* XIV, 288:3, cited *AHw* 1561[a]), the meaning in line 203' could be 'breakage', i.e. 'damaged spot, wound': *ana libbi ḫipēti* (gen. sing. of *ḫipītu*) *tašakkan* 'place it on the damaged spot'.

205' (iv.4) This is the first occurrence on the (preserved portions of the) tablet of the verb *ni'āšu*/*nêšu*, which like *balāṭu* has the nuance of recovery. Another text uses both verbs within a single sentence (*BAM* 393: 14-18):

14. *šumma* (360+40) *a-wi-lum ge-er-gi-ša-am ma-li ku-ku-uš-ša$_4$-am ša bu-uq-li-im*
15. *i-na ḫi-il-ṣi-im ma-la ana ma-la*
16. *tu-uš-te-te-ma ta-ša-ka-an-ma i-ni-aš*
17. *šumma* (360+40) *la ib-lu-uṭ ši-im-tam e-mé-tam ta-ša-k*[*a-an-m*]*a i-ni-a-aš*
18. *šumma* (360+40) *la ib-lu-uṭ tu-ḫi em-mu-tim ta-ša-ka-an-ma* [*i-ni-a-aš*]

'If a man is covered with the red skin complaint *gergiššu*, slowly mix malt flour into filtered oil, and apply it. He will recover (*ni'āšu*). If he does not recover (*balāṭu*), apply warm paint, and he will recover (*ni'āšu*). If he does not recover (*balāṭu*), apply warm *tuḫḫu* (beer dregs), and he will recover (*ni'āšu*).

In this text *ni'āšu* seems to express the more desirable outcome, but whether this desirability is due to greater speed or completeness of recovery, or other factors, is hard to tell. In any case, any attempt to derive a general principle from this text is complicated by the fact that its authenticity (it is ostensibly Old Babylonian) is suspect on orthographic grounds (see Finkel forthcoming).

206' (iv.5) The recipe in *BAM* 3 is startlingly similar to the difficult passage *BAM* 480 190'-97', and helps to elucidate it. Cf. note to 191'. *BAM* 480 206' is more compact than *BAM* 3, omitting the instruction to rub the head and temples.

214' (iv.13) gi du$_{10}$ normally stands for *qanû ṭābu* "sweet reed", a phrase found also in biblical Hebrew, though one lexical text (Landsberger 1959, *MSL* VII, 24, 258f, cited *AHw* 839a) equates gi.du$_{10}$.ga with Akkadian *passu* (a type of reed) (see von Schuler 1988:248).

Annie Attia and Gilles Buisson alert me to the fact that the restoration *a*[*r-ga*]-*nu* is almost certain because *sīḫu*, *argānu* and *barirātu* are ingredients which frequently appear together; cf. Kinnier Wilson 2005:47.

217' (iv.16) According to Reiner (1995:34) the *zikar u sinniš* 'male and female' distinction refers to different strengths or concentrations, but it can also be interpreted more simply as a designation of botanical gender (see Kinnier Wilson forthcoming in this journal).

221' (iv.20) The reading of NE is uncertain. It is often interpreted as izi // *išātu* 'fire', but Stol (1998:350) has suggested that in the phrase *ina* NE *tuqattaršu* 'fumigate him over NE' it could be NE // *pēmtu* 'hot coals, embers'. The same thought can be entertained for the phrase *ina* NE *turrar* 'parch over NE' in line 174', though there izi is perhaps more likely in the light of the similarity with 167' (see note ad loc.).

222' (iv.21) The sign [p]i has been ineffectually erased. Probably the scribe began by writing pinzer but changed his mind to munzer. The reading of munzer as *supālu* is encouraged by a passage in *ḪAR-ra = ḫubullu* XVII (*MSL* X), where the proximity of *supālu* with *aṣuṣimtu* and *murdudû* recalls our text:

44 munzer(Ú.KI.^{d}NANNA)[67]	*su-pa-lu*
45 munzer(Ú.KI.^{d}NANNA)	*a-ṣu-ṣi-im-tú*
46 ú.mur.dù.dù	*mu-ur-du-du-u*
47 ú.aš.tál.tál	*áš-ta-til-lu*

I owe this observation to J. V. Kinnier Wilson.

224' (iv.23) In a recent study of the *kurāru* disease, Barbara Böck (2003:183) has suggested that the pharmaceuticals prescribed for an illness can give clues about its nature: 'die Verwendung der Drogen gibt uns nicht nur Einblick in die Vorstellung von Krankheit und ihrer Behandlung, sondern liefert uns einen wertvollen Hinweis auf ein Symptom, das in den Texten nicht genannt wird'. For instance, she deduces that *kurāru* involves fever because the plant *nīnû*, which elsewhere is said to be a plant for fever, is prescribed for it. This is a new and important idea, and in the long run it is bound to lead to good things. Applied to the duplicate *BAM* 3 ii 43, for instance, it might suggest that fever is a symptom of the 'heavy head' condition. Until it has received extensive evaluation (which cannot happen before the publication of *Uruanna* and related texts) and corroboration, however, the principle should perhaps be treated with caution, for it relies on the assumption of a

[67] For the reading of Ú.KI.^{d}NANNA as munzer see Civil 1996:123f.

homogeneity in ancient nomenclature, practice, schooling and theory which is better demonstrated than presumed.

225' (iv.24) The translation of Manuscript B as 'with the skin of a wild ass' tentatively follows *AHw* 1389[a]'s suggestion that kuš.edin is an abbreviated writing of kuš.anše.edin (cf. *ḪAR-ra = ḫubullu* XI (Landsberger 1959, *MSL* 7:125) 46 kuš.anše.edin.na = min (*ma-šak*) *sér-re-mu*), and stands for *mašak serrēmi*.

229' (iv.28) The Jastrow *ana* is unexpected: one expects *ina* (*ummu ina qaqqadīšu itelli* 'the fever will depart from his head) or nothing (*ummi qaqqadīšu itelli* 'the fever of his head will depart), and may represent an inexpert interpolation by the scribe (cf. the notes to 68', 141', 162', and 237'). On the merging of the prepositions *ana* and *ina* in Neo-Assyrian see Luukko 2004:173-74.

237' (iv.36) The Jastrow variant *šaman*(ì.giš) *šūši* for *išid*(suhuš) *šūši* is surprising ('oil of liquorice' is not otherwise attested, while 'root of liquorice' is standard), and probably represents a misreading by the scribe (perhaps due to damage on the *Vorlage*), suggesting he was not an expert in medical matters (cf. the notes to 68', 141', 162', and 229').

239'-42' (iv.38-41) Jastrow Rev. 3' could also read [*ina*] *ūm* ... 'on the day that ...'.

250'' (iv.49) For the alternatives, cf. *šumma kuṣṣu ina šuršum šikari šumma ummālu ina mê kasî tubaḫḫar* 'heat in beer-dregs if (it is) cold (i.e. winter), in *kasû*-water if (it is) hot (i.e. summer)' (Heeßel and Al-Rawi 2003:225 28-29 // Labat 1959:10 Obv. 12 f., and see Labat's note 1 with further references to season-dependent prescriptions). It is possible that similar considerations would have determined the choice of carrier in UGU 1, but were left unexpressed. Cf. also UGU 2 iii 46' (edited by Attia and Buisson 2003), where the same possibility applies.

Index of words in the text.

Square brackets mean the word is partly damaged; an underlining means the word is lost on *BAM* 480 but fully preserved on at least one duplicate tablet; an underlining within square brackets means the word is lost on UGU, and only partially preserved on all the duplicates.

Note: providing at least some of a word is damaged on *BAM* 480, an attestation in square brackets appears in the index even if the word is fully preserved in a duplicate passage.

abālu D	ḫád.du, hád.a (.meš)	to make dry	du: 54, 130, 151; a: 31, 132, 145, 154 (méš), 231, 242 (in the sun)
abālu	ḫád.du	to become dry	67
abbuttu		forelock[?]	207, 208
ablu	ḫád.du	dried	66 (*adi ablu*); see also *kalbānu ,kupsu, saḫlû*
abnu	na$_4$	stone	197 (see note), 211 (these eight)
adāru (or *ildakku*)	giš.íldag(=A.AM)	<a tree>	235 (foliage)
ajjālu	dàra.bar	deer	see *qarnu*
akal kunāši	ninda ímgaga(=ÁŠ.AN.NA)	emmer bread	11 (gather up in, warm)
akalu	ninda	bread	11 (gather up in)
akālu	gu$_7$	(a) eat (b) hurt	(a) 11 (b) 150 (skin[?]), 234 (hands and feet)
aktam, atkam		<a plant>	[156]
aliktu	du-*tú* / níg.gub.ba	loose, fallen (of hair)	156, 164, 172 / 160, 161
alpu	gu$_4$	ox	see *lipû*
amašpû	na$_4$.amaš.pa.è	<a stone>	[211]
amē/wīlu	na	a man	1, [74[?]], [76[?]], [83], [85[?]], 125, [127[?]], 128, [141], [150], 155, 181 (*2), 190, 206, 207, 209, 210, 213, [222[?]], [224], 227, 231, 233, [239], [251[?]], 252
ana bulluṭišu	*ana* ti(n)-*šú*	to cure him	176 (see note),224, 228, [234] (ti)
ana libbi	*ana* šà	thereto, thereupon	10, 172, 203, 229
anāḫu Gtn		to be very tired	[239]
annanna	nenni	so-and-so	186 (*2)
anzaḫḫu	an.zaḫ	<a kind of glass>	13, [63[?]]
arg/kabu	argab^{mušen}	bat	see *rikib argabi* bat dung
argānu		<a plant>	[214] (see note)
arka	egir	after	10, 70 (after this)
arku	gíd.da	long	see *eṣemtu*
arqānu / arqu		vegetables	(see note to 10-12)
arqūssu (*arqūt+šu*)	sig$_7$.(a/-*su*)	while it is fresh	66 (-*su*), 132 (.a)
asu	šim.gír	myrtle	(see note to 143')
ašābu Š	tuš	to make (s/o) live	73
ašāgu	giš.kiši$_{16}$(=Ú.GÍR)	camelthorn[?]	embers (*pēmtu*) of: 75, 95
ašgigû	na$_4$.aš.gì.gì	arsenic[?]	163

ašqulālu	ú.LAL	<a marine plant>	154
atā'išu	ú.KUR.KUR	<a plant>	[105?], 220, 224, 235, 241
atānu	ème (MUNUS.ANŠE)	female donkey	[203] (tuft of hair from leg of)
aw/mīlānu	giš.lú-*a-nu*	<a plant>	188
aw/mīlūtu	lú.u$_{18}$.lu, nam.lú.u$_{18}$.lu	human	94, 218 (nam); <construed as dependent genitive>
bābu	ká	gate	[201]
balālu D	ḫe.ḫe	to mix	7, 75, 121, 123, 136, 137, 145, 195, 196, 225; in cedar 'blood': 221; in *billatu*: [86]; in water: 156 (hot); in oil: 158 (ì.giš), 167, 184; in cypress oil and cedar 'blood': 174, 219
balāṭu	ti.la / tin	recover (see note to 205')	176 (see note), 196 (until) / 7, [41], 84, 142, 206
balāṭu D	ti.la		see *ana bulluṭišu*
ballukku	šim.BAL	<aromatic plant/substance>	[123], 143?, 213
baluḫḫu	šim.buluḫ	<aromatic plant>	59, [84], 216, 224 see also *ḫīl baluḫḫi*
barāru		to flicker	eyes: 76, 83, [85?]
barīratu		*Sagapcnum*?	87, 214
bašālu Š	šeg$_6$	to cook, to heat	71, 92, 93
bašlu	šeg$_6$.(gá)	boiled, cooked	49, 55, 72, [83]
be'ēšu		to smell bad	[191], 197
bi'ātu Š		put out for the night	71 (under stars)
bikītu	ér(=A.IGI)	tears	3, 70 (until stopped)
billatu	(kaš).dida(=BI.Ú.SA), kaš.dída(=BI.UŠ.SA)	<a beer product>	[61], 86 (mix in), 88 (boiled), [241] sweet: 145, [236] (dída)
bīnu	giš.šinig	tamarisk	68 (*kamūnu* of), 69 (foliage), [218]; seed: 157, 218
birku		lap, penis	239
birratu		<an eye disease>	2
bītu	é	house	[22?], 73 (with shade)
buḫḫuru		to heat	91
buqlu	munu$_5$(=ŠE.BÙLUG)	malt	powder (on reading of KU see note to 88'): [88], 145
burāšu	šim.li	<a> juniper	59, 83, 87, 129, 143 (powder), 148, 149, 152, 153, [196], [213], 224, 228, 235
bu'šu / *būšānu*	ḪAB	stench	of water of skull (in line 191'? see note to 190'-197')
būšānu	ú.ḫab	<a plant>	32, 57, (see note to 69'), 79
buṭu(m)tu		terebinth?	3, 129
dadânu		neck tendon	[206]
dakāku D		to crush	[221] (together)
dâku		to affect, to trouble	1
daltu	giš.ig	door	200 (red)
dām erēni	múd giš.eren	<cedar 'blood'>	174, 215, 219, 221
damqu	sig$_5$	sweet	see *billatu*
dāmu/ū	múd	blood	in eyes: 76 (*kullu*), 85 (*malû*)
dannu	kala.ga / al.kala.ga	strong	159 / 159
dekû		to remove	126 (silt from open air)
dīna dânu		to make a judgement	186
dišpu	làl	honey, date syrup	182; pound in: 50, 53, [60]
dišip šadî	làl kur	mountain honey	[47]
duḫšû	na$_4$.duḫ.si.a	quartz	162
dumqu		'goodness' (of plants)	50, [51?]
egemgirû	ú.níg.gán.gán	*Eruca sativa*?	158 (seed?)
ekdu	idim (I.DI?)	fearsome	170 (see note)
elikulla		<a plant>	188
ellu	ì.giš		see *šamnu*
emēmu Gtn	kúm.kúm	to be hot constantly	74, 125
emēmu	kúm	to be hot	head: 155, [213] (*em-ma*)
emmu	kúm	hot	11 (bread), 156 (water), 206 (cedar?), 225 (*mê kasî*)
epēšu	dù	to make / to be active	183 (sacrifice) / 227 (inflammation)
epēšu Gtn	dù.dù	to make, to do regularly	73
epuštušu	dù.dù.bi	its ritual	162, 203
eqû	mar	to daub on, apply	[7],[40], 43, 44, 47, 50, 53, 56, 60, 63, 67, 70(*2)
eqû Gtn	mar.méš	do. repeatedly, thoroughly	7
erēnu	giš.eren	cedar	[87] (powder), [143], [206] (hot); see also: *dāmu*
erēru D		to parch	167 (over embers of poplar), 174
erēšu		to want	201(*2)
erṣetu	ki	earth	199 (red)
erû	na$_4$.ur$_5$	grindstone	3
esēpu, eṣēpu	tab (see note to 11)	collect, gather	11 (drugs with bread), 71 (liquid into vessel)
eṣemtu	gìr.pad.da/DU	bone	[43] (long), 74, 94 (human), 94 (donkey?)
ešēru	si.sá	to be, to get, in good order	174 (see note)
eššu	gibil	fresh	65, 195 (see *kasû*)
ešû/ašû		to confuse, blur	2 (see note)
gaṣṣu	im.babbar	gypsum	55 (boiled), 74
gišimmaru	giš.gišimmar	date palm	171 (dates from)

guḫlu	šim.bi.zi.da	kohl	[16?]
gulgullu		skull	[191], 191(*2), (see note); human, as ingredient: 218
gullubu	SAR	to shave	*tugallab*: 125, 196 (affected spot), [225] *tugallab* [...]: 110, 111, 112, 114, 115, 116, 117, 118 *tugallab taṣammid*: 4, 5, 9, 41, 42, [45], [46],48, 49, 51, 52, [54], 55, [57], 58, 59, 61, 62, 65, [86?], 122, 146, 148, see also 196, 225 *qaqqassu tugallab*: 142, 225, [237] *qaqqassu / rēssu tugallab taṣammid*: 4, 5, 77, 78, 223/ 30, 32, 54, 55, [57], [58]
ḫadāqu		to press together	204
ḫā'iṭ kibrāti	*ḫ.* ub.meš	he who scans the four sides (of the world)	185
ḫalāṣu		comb out, filter	[168], 168
ḫallūru	gú.gal	chick? peas	flour: [64?], [88], [144], 151
ḫallutanû		tuft of hair	203 (from leg of female donkey)
ḫaltappānu		<a plant>	58, [131]
ḫamāṭu	tab	to burn with (a fever)	see *ṣēta ḫamāṭu*
ḫammu	LAGAB.A?	'pond'-disease?	(see note to 191')
ḫarūbu ša iltāni	*ḫ ša* IM.si.sá	carob tree of the North	167, [174]
ḫa/esû D		squeeze out	66
ḫaṣbu *ḫaṣab pelî lurmi* *ḫaṣab tinūri*	šika šika nunuz ga.nu$_{11}$.mušen šika im.šu.rin.na	shard shard of ostrich egg oven shard	[56] [158] 8, [128] (old)
ḫašālu	gaz	to crush	12, 32 (2*), 196 *taḫaššal tanappi*: 15, [18], 42, 51, 52, 54, 55, [57], 65, 76, 86, 109, [112], [120], 126, 132,145, [151], [158], 231, 236, 242
ḫašû	ú.ḪAR.ḪAR	thyme?	153
ḫaṭṭi rē'î	ú.níg.gidru.(sipa)	<a plant>	(see note to line 94'), 158, 158 (sipa), 242
ḫīl baluḫḫi	illu šim.buluḫ	*baluḫḫu* resin	149, 225
ḫimētu	ì.nun.(na)	butter, ghee	7 (pound in), 92, 93, [182]
ḫimṣu	uzu.me.ḫé	fatty tissue	[183]
ḫīp libbi	gaz šà	'heartbreak'	239
ḫipītu		sherd? "break"?	203 (see note)
ḫīqāte		diluted beer	[8]
ḫulālu	na$_4$.nír(=ZA.GÍN)	chalchedony?	162, 211
ḫulqu		'lost bits'	10 (see note)
ḫumṭu	kúm?	heat, something hot	206
ḫurāṣu	KUG.GI	gold	47 (patina of)
igirû	ígira(=KI.SAG.MUNUS).mušen	heron	171 (head of),
igulû	ì.gu.la	fine anointing oil	56 ('which has ...')
ikkaru	lú.engar	farmer	199 (red)
ikku		temper	240
ildakku			see *adāru*
ilu	dingir	(personal) god	181
imbu' tâmti	KA a.ab.ba	algae	148, [217]
imēru	anše	donkey	see *eṣemtu*
imḫur ešrā	ú.igi.niš	'catch twenty' plant	184
imittu	15	right (opposite of left)	157?, [226]
imittu	uzu.zag	shoulder	183
immeru	udu.níta(.meš)	(male) sheep	see *lipi kalīt immeri*
imnû	(á).zi.da	'of the right'	see *šubû*
īn nūni	na$_4$.igi.ku$_6$	'fish eye' stone	162, 163
ina libbi	*ina* šà	therefrom	4, 146
ina maški ṭerû	*ina* kuš SUR	rub in with leather	149, 215, 225 (of onagre?)
īnān	igi.II	(two) eyes	1, 2, 7, 12 (bandage of), 70, 76, 83, 233; see also *nīš īni*
inbu	gurun		see *kalbānu*
inninnu	in.nu.ḪA	<a> cereal	151
inūma	ud-*ma*	when	10, [67], 70, 168
ipītu		clouding over (an eye disease)	2
irrû	ú.úkuš.LAGAB	colocynth?	251 (catchline of tablet 2) (seed)
irtu	gaba	breast	21 (bind for one day), 120
isqūqu	zì.kum	<a coarse flour>	25, 78, [121], [122], 128, [136?], 137, 152, 153, 196
iṣṣūr ḫurri	buru$_5$(=ḪU.ERIM).ḫabrud.da	rock-partridge?	171 (head of male)
išātu	izi	fire	cook over: 92, 93; parch over:167 (of rushes) (see note), 174? (see note); fumigate over 221? (see note)
išid šūši		root of liquorice	237!
išītu		blurring (an eye disease)	2
iš/ltānu	IM.si.sá	the North	carob tree (*ḫarūbu*) of: 167, [174]
ištar	d.ištar	(personal) goddess	181

ištēniš	1-*niš*, ur.bi	together	crush and sieve: 86, 109, 145, 236; mix: [75?], 145 knead: 151; *dakāku* D: [221] pound: 147,148, 149, 156, 158, [218], 223, 225
išû	tuku	to have	56 (oil: fungal mould), 73 (house: shelter)
ittu		sign	201
izuzzu	gub	to stand upright	158, 170 (mu.ra.an.gub)
izuzzu Š	gub	to make stand upright	156
izuzzu Gtn	gub.gub	to stand upright constantly	90
kabātu	dugud	to be heavy	224, 227, 239
kakkabu	mul, mul_4 (=ul)	star	71, 182, 184, 185 (invocation)
kakkû	gú.tur	lentil ?	flour: [64?], 144, 151
kalbānu	giš.maš.ḫuš	<a plant>	58, [119], 131; fruit: 14, 58 (dried), 131
kalītu	éllag	kidney	[240]; see also *lipi kalīt ...*
kalû N		to be held back (hair)	164, 172, 202
kamāsu		to kneel	186
ka(m)mantu	ú.ÁB.GAB	<a plant>	seed: 148, 235
kamkadu		<a plant>	157 (seed)
kamūn bīni		<*k.* of tamarisk>	68 (see note)
kanaktu	šim.gig	<an incense bearing tree>	68 (fat of)
kannu	GIŠ.GAN	<a pot>	183, 188 (see note to 183')
kannu šaḫarru	dug.kan sáḫar	pourous pot	71
karānu	ú.geštin	grapes	132 (fresh)
karānu	geštin	wine	250 (drink in)
kâru		to rub (onto)	187
karû		to be short (temper)	240 (e vowelling)
kasû	gazi.sar	<a plant> (see note to l. 4)	144 (powder), [235]; fresh: [65], 195; see also: *mê kasî*
kaṣāru	kešda(^{da})	to tie a knot	164, 164 (^{da}), 204(*2)
kaṣû Gtn		to become cold all over	[213?] (the head)
kaṣû D	$šed_7$	to make cool	142 (the head)
kaṣû		cold	154 (water)
kašādu	sá.sá	to be exposed to	126 (silt to open air)
katāmu		cover	198
ka'u	giš.gan ?	truffle?	(see note to 183')
kibrātu	ub.meš	sides, corners (of the earth)	185
kibrītu	$piš_{10}$(=KI.A).^{d}itu_5	sulphur	[74], [94], 217 (white and black), 220
kibšu		dung	(see note to 56')
kibšu		fungal mould	56 (had by fine oil)
kikkiṭṭûšu	kìd.kìd.bi	ritual procedure	167, [171], [174?],182
kipšu		husks	(see note to 56')
kišādu	gú	neck	188 (place hot cedar on)
kiškanû	giš.kín	<a tree>	192 (KU.KU, powder), see also note to 183'
kitû		flax	68 (see note), 249([seed of])
kuk(u)ru	giš/šim.gúr.gúr	<an aromatic tree> (see note to line 6)	6, 59, 83, 90 (giš), 129, [135], 143 (powder), 147, 148, [149], 152, 153, 213, 224, 234
kullu		to have, to hold	see *dāma kullu, mû* (*mê kullu*), *rēška ukâl, šēḫa kullu, umma kullu*
kunāšu	ÁŠ.AN.NA(=ímgaga)	emmer	125 (flour), see also *akal kunāši*
kupsu	duḫ.še.giš.ì	(sesame) bran	[84], [88]; dried:19 (powder), 20 (powder), [152?]
kurkanû		<a plant>	188, 216, 220
kurunnu	kurun.na	<a beer>	see *šuršummī kurunni*
lā petītu	gìš.nu.zu	virgin	188
lamû	nigin	to wrap	203
lapātu Š	tag.tag ḫul.ḫul	to bring into contact with to destroy	11 170
lapātu D	tag.meš, tag.tag	to palpate, rub / to smear	190, 197, 206 / 219
laptu	lu.úb.sar	turnip	[24?] (seed)
laptu/labtu	še.sa.a		see *qalītu*
larû	pa	leaf, foliage	see: *adāru, bīnu, mirišmaru, musukkannu, tittu*
lâšu	$sila_{11}$	to knead	*ina mê kasî* 'in *kasû*-water': 4, 5, 9, [15], 42, [43?], 48, 51, 52, [54], [77], 89, [107], 112, 113, 115, 116, 117, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129(*2), 130, 131(*2), 132(*2), 133, 134, 135, 136, 137, 138(*2), 139, 140, 146, 196, 223, 225 (hot), [226?], 236, [241?], 242; *ina mê kaṣûti* 'in cold water': 154'; *ina šikari* 'in beer': 6, [108], [109], 114, 123, 145, 147, 148, 153; *ina šuršummī šikari* 'in dregs of beer': 49 (dregs boiled), 57 (kaš.sag), 58, 65, 118, 151, 152; *ina šuršummī kurunni* 'in dregs of *kurunnu*-beer': 58 *in šaman sirdi* 'in olive oil': 55, 124 *ina šizbi* 'in milk': 59, [79], 79, 80, 81, 84 *ina ṭābāti* 'in vinegar': 78 [(*ina* ...)]: 45, 61, [62], 82, [110], 111

leqû	ti, šu.ti	to take	therefrom: 4, 146 69 (as much as your glance), [88], 89, 167, 174
lētān	te.meš	(two) cheeks	187 see also: *šārat lēti*
libbu	šà		see *ina libbi*, *ana libbi* and *ḫīp libbi*
limītu		circumference	197 (of head, see note)
lipû *lipi alpi* *lipi kalīt alpi* *lipi kalīt immeri*	ì.udu ì.udu gu_4 ì.udu éllag gu_4 ì.udu éllag udu.níta	fat ox fat f. from the kidney of an ox ditto of a male sheep	7, 43 (from a long bone), 68 (*kanaktu*) 225 [225] 149, 215
lišān kalbi	ú.eme.ur.gi_7	'dog's tongue plant'	[66] (water of seed while fresh), [69]
lubāru	túg	cloth, rag	[192?], 193, 194 (see note to 190'-7' and cf. *naltiptu*), 204
lulû	KUG.GAN	slag?	63
lumnu	hul	evil	170, 187
lurmu	ga.nu_{11}.mušen	ostrich	[158] (egg shard of)
lušû	ì.sumun	grease	229
maḫāṣu	sìg	to beat, to pound	12
maḫrû		foremost	182 (star, see note)
maḫsû		<a metal cup>	(see note to 182')
malmališ		in equal parts	7
malû	diri	to be full	85, 199
mannum		who?	201
manû	šid	to recite (a spell)	100, 168, 204, 205
marāṣu	gig	to be diseased	222 (head)
margūṣu		<a resinous bush>	228
māru	a	son	186
marru	giš.mar	spade	[200] (red), 201 (*2)
maška	kuš	skin	150; for meaning 'a skin', 'leather' see *ina maški …*
maštakal	ú.in.nu.UŠ	<an alkaline plant>	68 (seed)
maṭû	(lal) ma.al.lal	grow weaker	170 (in Sumerian incantation)
mersu	ninda.ì.dé.a	<a cake>	182
mesû	luḫ	to wash	46, [59], 157, [192], 193, 194 with *uḫūlu qarnānû*: 70; with *mê kasî* : 119
mīlu	a.zi.ga	flood	199 (red)
mil'u	na_4.AN.NE	saltpetre	217
mīnâtu		limbs	234 (in state of being 'poured out')
mindu		<a plant>	(see note to line 87')
mirišmar/lû ?	ú/giš.má.eriš.má.ra and similar writings	rosemary?	[86] (giš), 132 (ú), [183] (giš) foliage: 54
mû	a.(meš)	water	154 (knead in cold), 156 (mix in hot); of *zēr lišān kalbi* 66; *mê šunî*: 71, 72 (boiled) *mê kasî*: knead in, see under *lâšu*; wash in: 119 *mê kullu* 'to have water, be watery' [190] (see note), 190, 206 (meš), 207 191[(*2)] ('water' of the skull), 200 (red), 206 (*-šu*)
muḫḫu	ugu	crown of the head	1 (being feverish), [74] (being hot), 83 (having *ṣētu* fever), [85] (having *ṣētu* fever), 100?, 141 (hair of), 190 (being watery), 252 (hair of)
munammir [...]		one who makes ... bright	185
murdinnu		<a disease>	2
murdudû	ú.mur.dù.dù	<a plant>	222
murru	šim.ses	myrrh	7, 93, 148, 224, 228
murṣu	gig	illness	241
musukkannu	giš.mes.má.kan.na	Magan tree	150 (foliage)
muṣa		<a stone>	217
mušša ru	na_4.muš.GÍR	serpentine?	163, [210]
mūšu	ge_6	night	186
nabāsu	síg.ḫé.me.da, síg.ḫé.med	red thread	164 (me.da), 164 (me.da, med), 212 (me.da)
nabāṭu	(mul)	to shine, be bright	98 (mu-un-na-mul-la in incantation)
nadû	šub	to throw, discharge, shed	10, 215, 229
nadû Gtn	šub.šub, šub.meš	to shed constantly	3 (meš) (tears)
nakkaptu	sag.ki.II/meš	temples (anat.)	206, 212, 219 (meš) see also *pūtu, sankidabbû, tību*
naltiptu	túg?	cloth, bandage	[192?], 193(*2), 194 (see note to 190'-7' and cf. *lubāru*)
namāru D	(zálag)	to brighten	ḫé.en.zálag.ge (in incantation):169, 170
napāḫu D	mú	stative: be swollen	150, 233
napḫaru	nígin	totality	191 (of skull fluids; see note)
napšaltu		salve	217 (of the head)
napû	sim	to sieve, to sift	3 ; see also *taḫaššal tanappi* under *ḫašālu*
naqû	bal	to pour, libate	183
nāru	íd	river	199 (red)
nasāḫu	zi	to eradicate	128, [142?], [155?], [241?]
naṣmattu	lál(.meš)	bandage	10, 12
našû	íl	to bear, to carry	200

ni'āšu		to recover (see n. to 205')	205, 212, 238
nību		*small piece*	164
nikiptu	šim.^{d}maš, šim.^{d}nin.urta	spurge, *Euphorbia*?	(see note to 69'), [109], 148, 236 *zikar sinniš* 'male and female': 217, [220]
nīnû	Ú.KUR.RA	*Ammi*?	69, [105?], 224
nīqu	udu.siskur	offering, libation	183
nisannu	iti.bár.zag.gar	(month of) Nisan	30
nīš īni		glance (lit. 'raising of the eyes'	69 (as much as your g.)
nuḫurtu	ú.nu.LUḪ.ḫa	<an *Asafoetida*>	85
nūnu	ku$_6$	fish	74 (oil of)
pa'āṣu		to crush	[70]
paḫāru	báhar(=DUG.SÌLA.BUR)	potter	192 (flour? of)
pānū	igi	face	233; prepositional meaning not indexed
papparḫû	babbar.ḫi.sar	purlsane?	24 (seed)
papparmīnu	na$_4$.babbar.min$_5$	<a semiprecious stone>	<162> (see note), 163
parakku	bára	seat	[71]
parāsu	kud	to cut, to stop	30, 70 (tears); see also: *purussā'a parāsu*
parû		vomit	12
pasāsu		cancel	187 NB vowel *i* not *u*
passu		<a reed>	(see note to 214')
pašāšu	šéš	to anoint	[72], 158, 168, 226 (in oil), 229, 237
pašāšu Gtn	eš.meš	anoint thoroughly, repeatedly	127 (in oil), 172, 174, 229 (méš), 230
paṭāru	duḫ	to unbind, to release	71 (from seat), [193?], 194, 195; see also *ūmu*
pelû		egg	(see *ḫaṣbu*)
pēmtu	NE (see note to 75')	ashes, embers	of *ašāgu*: 75, 95; (on 174 and 221 see note to 221'; on 131, 134 and 139 see note to 131')
peṣû	babbar	to be white, bright	187
peṣû	babbar	white	131, 212, 217, see *šammu peṣû*
pelû	nunuz	egg	see *ḫaṣab pelî lurmi*
petû	bad	to open	191 ('to incise?' diseased part, see note), 201
pû	ka	'mouth'	10 (of a mortar), 103?
pursītu	dug.bur.zi	bowl	66
purussā'a parāsu	eš.bar kud	to make a (legal) decision	186
pušikku	sík.ga.ríg.ag.a	carded wool	72 (as a bandage)
pūtu	sag.ki	brow, forehead	169(*4), 205; see also *nakkaptu, sankidabbû, tību*
qabal muḫḫi	murub$_4$ ugu	'middle of the crown of the head'	[104]
qabal qaqqadi	murub$_4$ sag.du	'middle of the head'	127 (in gloss to [*qer*]-*bīt qaqqadi*), 206, [239]
qadūtu	im.gú	silt	[126] (exposed to open air)
qalītu (or *lap/btu*)	še.sa.a	roast corn	flour or powder: 5, 109, 129, 195, 235, [242]
qanû / qanû ṭābu	gi / gi dùg.(ga)	reed / sweet reed	96 (incense), 169 / sweet: 214, 241
qaqqadu	sag.du	head	*kabātu*: [224], 227; kúm: [76], [125], 128, [128], 155, [213], 227, 229; *napāḫu*: 150, [233]; *ṣētu*: [141], [150]; *šadādu*: [227], [233]; varia: 206 (is watery), 209 (being 'windy'), 210 (*tebû*), [213?] (*kaṣû*), [222] (*maruṣ*) sprinkle: 22, 73; anoint: [72], 158, 229, 230, 237; fumigation: 75, [95], [216], [220]; varia: 21, 72(*2), 91, 142, 156, [157],157(*mesû*), 168 (*manû*), 197 (put hot stones) as ingredient, 171(*2) (of birds) see also: *gullubu, ṣamādu, šārat qaqqadi, qabal qaqqadi, qerbīt qaqqadi*
qarāru D		to trickle (transitive)	72 (liquid onto head)
qaran ajjāli	si dàra.bar	horn of deer	218
qātān	šu.II.(meš)	(two) hands	234 (II.meš)
qatāru D	SAR	to fumigate	75, [95?], 221
qatnu	sig	thin	[192], 193, 194
qēmu	zì (=KU)	flour	see *crēnu, ḫallūru, kakkû, kunāšu, kupsu, paḫāru, qalītu*, and 143-144, KU is of uncertain reading, see *ballukku, buqlu,* see also KU.KU
qerbīt qaqqadi		centre? of the head	[127?] (see note and *qabal qaqqadi*)
qilip suluppi	bar zú.lum.ma	date skins	[25], 144
qû	sìla	litre	**1/3**: 3, 4, 5 (2*), 8 (2*), 14, 24 (*2), 25, 32 (*2), 54, 61 (*2), 62, 64, 76, 78 (*2), 79 (*2), 80, 81, 87 (*5), 110, 112, 119, 146; **½**: 12, 87, 111; **1**: 87 (*4); **2**: 3, 88 (*2), 123; **3**: 4; **4**: 4; **x**: [73]
qudru	ú.KI.AN.NIM	<a plant>	32 (seed), 131 (white)
qūqānu		<a disease of the eyes>	2
qutāru		fumigation	of the head: [216], 220
qu''û			(see *rēšu*)
raḫāṣu	ra	to flood	(see note to 201')

rakāsu	kešda	to tie, to bind	212 (see also *riksa rakāsu*)
rašû Gtn	tuku.tuku, tuku.meš	to get repeatedly	141 (*tīb pūti*), 234 (paralysis), 240 (*ḫīp libbi*) (meš), 251 (= catch-line of tablet 2) (*sankidabbâ*)
rašû	tuku	to get	1, 76 (inflammation), <<141>> (see n.), 234 (paralysis)
reḫû		inseminate	199
rēšu *rēška ukâl / qu''û*	sag	head 'it awaits your attention'	30, 32, 54, 55, 57, 58, [142?] 4, 88, [146] / 4
rēštû	sag	prime (of beer)	(see note to 12)
ribku		infusion	127, 225
rikib argabi	u_5 argab.mušen	spur of bat	23, [53], 68, 142, 184
saḫlû	zà.ḫi.li	cress	3, 4, 5, 8, 10 (which/of mouth of mortar ...), 11 (*2), 12 ('cress bandage of the eyes'), 57 (dried), [59], 61, [62], 76, [78], 84, 86, [87], 109, [110], [129], 129, 144 ground: 4, 6, 11, 147, 235
sâku	súd	to pound, to pulverise	[13], 40, 44, 47, [59], [63], 91, 132, 147, 148, 149, 156, 158, 192, [218], 223, 225; in ghee: 7; in fat: 7, 43(from a long bone); in oil: 70, 142; in oil and patina: 56, 67; in honey: 50, 53, 60 in cedar 'blood': 215; in mortar: 228
sâku? D		to vomit ?	12
salāḫu	sud	sprinkle	72, 192, 193, 194
samānu		<a red plant>	82
sāmtu	na_4.gug	carnelian	162
sāmu	sa_5	red	198 (*3), 199 (*4), 200 (*5)
sankidabbû	sag.ki.dab.ba	'seizure' of the temples	251 (= catch-line of tablet 2)
sarāmu, serēmu		to cut	(see note to 191')
sarāqu	dub	pour, sprinkle	22 (…onto head), 73 (liquid onto head), 182
saskû	zì.eša(A.TIR)	<a fine flour>	182
sassatu	KI.KAL	grass	138
sekēru		to block off	200
serrēmu	anše.edin	wild ass	(see note to 225')
sêru		to smear, to rub	156, (see note to 191')
sīḫu		wormwood?	84, 87, 214
sikkūru	giš.sag.kul	bolt, lock	200 (red)
sīktu?	GAZ	powder	32 (of *būšānu*, of seed of *qudru*)
sili'tu	líl	infection	227, 229
simmu	gig	wound	192(*2), 193, 194, 195, 196
sinništu	munus	woman, female	[172] (see note); see also *zikar u sinniš*
sirdu		olive	see *šaman sirdi*
su'ādu	šim.MAN.DU	sedge(-tubers)?	87, 143 (powder), 213
suluppu	zú.lum.(ma)	date(s)	149, 182; see also *qilip suluppi*
supālu	ú.za.ba.lam, mu.un.zer	<a> juniper	[14], 57, 108, 124, [133], 222 (mu.un.zer, see note)
supuḫru	giš.eren.BAD	<a type of cedar>	[214]
ṣabātu	dab/dib	to take (an ingredient)	65
ṣabītu	maš.dà	gazelle	see *qaran ṣabīti, zē ṣabīti*
ṣadānu		<a bush>	[81]
ṣaḫātu	sur	squeeze, press out	66
ṣalmu	ge_6	black	211, 217
ṣamādu	lal, lál	to tie, to bind, to bandage	*taṣammid*: 9, 10 (-*uš*), 70(-*šu*), 84, [106 ?], 107 (-*su*), 121, 125, 126, 127, 129(*2), 130, 131(*2), 132(*2), 133, 134, 135, 136, 137, 138(*2), 139, 140, 142, [193?], 194, 195, 196, 207, 208, 225, 226, 237, [242] ; *irassu taṣammid*: 21, 120 ; *qaqqassu taṣammid*: [21?], 120, 128, 215 ; see also under *gullubu*
ṣamû Gtn		to be constantly thirsty	240
ṣarbatu		poplar	see *ṭikmēnu*
ṣaṣumtu		<a plant>	(see note to 188'), 222
ṣētu	ud.da	*ṣētu*-fever (=sunstroke?), open air	*ṣēta ḫamāṭu* 'to burn with *ṣētu*-fever', *muḫḫu:* [83], 85; *qaqqadu*: 141, 150; *ṣēta e/umma rašû* (see note to 141') *ṣēta kašādu* 'to be exposed to the open air': 126 (of silt)
ṣumlalû	šim.GAM.ma	<a spice plant>	68 (fat of?), 83
ṣurru	na_4.zú	obsidian	211 (black)
šadādu	gíd.(da)	to draw, to pull	228, 233
šadânu ṣābitu	na_4.kur-*nu* dab	magnetic iron ore	163
šaḫāḫu		to become loose, fall out	141, 155, 181
šaḫarru	sáḫar	porous	see *kannu*
šakāku	è	to thread	164
šakānu	gar	to put, to place	66 (until dry), 182, 184 (before star), 197 (around head), 209; onto wound: 192, [193?], 193, 194; on neck: 188, 203, 206
šammu	ú(.meš/ḫi.a)	herb, ingredient	these ingredients: 187, 218
šammu peṣû?	ú babbar	'white plant'	[68], 156
šamnu	ì / ì.giš	oil	anoint in: 127, 226; cast into: 229; pour onto: 73 (giš)

(ì.giš also possibly *ellu*)			pound in: 70, 142, 142 (giš), (+copper dust) 56, 67 mix in / with: 158, 158 (giš) 167, 174 (cypress), 219 / 184 sprinkle: 192 (giš), 193 (giš), 194 (giš) olive, knead in: 55, 124 55 (giš),74 (bad), 74 (fish), 96 (incense)
šamšu	utu	sun	242
šamû	an	heaven	185
šārtu	síg munšub / múnšub	hair	158, 164, 178, 189; loose (*aliktu*): 156, 164, 172 159(*2), 160 / 159(*2), 160(*2)
šārat lētī	síg te^{meš}	hair of the cheeks	181
šārat muḫḫi	síg ugu	h. of the crown of the head	141
šārat qaqqadi	síg sag.du	hair of the head	90, 141, [155], 161
šārtu ištu irti <adi> qaqqadi	síg ta gaba <en> sag.du	hair from the breast to the head	141
šatû	nag	to drink	12
šēḫa kullu		to have air (in head)	209
šellebēnu		<a grass>	138
šēpān	gìr.II	(two) feet	233, 234; see also *ḫallutanû*
šer'ānu	sa	muscle, tendon, nerve, blood-vessel	1
šēru	Á.GÚ.ZI.GA	morning	71, 187
šībtu	šu.gi	greyness (of hair)	173 (see note)
šikaru	kaš(.meš) / kaš.sag	beer	kaš: knead in: 6, 108, 109?, 114, 125, 145, 147, 148 (meš), 153; 12 (beat in), 12 (crush with), 183 (libate), 229 (throw on) / kaš.sag: 12 (beat in), [250] (drink in) see also *šikār ṭīṭi, šuršummū, billatu*
šikaru rēštû		prime beer	(see note to 12')
šikār ṭīṭi		<a type of beer>	93
šimāḫu		boxthorn?	156
šim(cš)šalû	šim.šal	box-tree?	213
šimmatu		paralysis	[234]
šīpātu	síg	wool(en thread)	212 (white)
šiptu	én	spell, charm, incantation	[96?], 159, 165, 169, 170, [173?], [175?], 198, 205 *šipta manû*: 100, 205; x 3: 168, 172, 184; x 7: 167, 204
šiptu	ka.inim.ma	spell, charm, incantation	[99?], 161, [178], [189], [202]; (see also *tû šipti*)
šiqlu	gín	shekel	½: 23; 1: 23, 142; 5: 11 (*2); 10: 8, 10, 14, 19, 20, 143 (*4 or 5), 144 (*4), 145 (*2)
šizbu	ga	milk	knead in: 59, 79, 80, 81, 84; [...] in: [79]
šubû	na_4.šuba(=ZA.MUŠ)	<a stone>	162, 163 (of the right), 163 (of the left)
šuḫtu	iš.urudu	patina, rust, verdigris	47 (of gold), 60, [93]; pound in: [56], 67
šumēlu	2,30	left	226
šumēlû	á.gub.bu, gùb.bu	'of the left'	see *šubû*
šumû	uzu.KA.NE	shoulder	[183]
šunû	giš.še.nú.a	chaste tree?	71 (water of), 72 (water of, boiled), [241]
šurdunû	ú.si.sá	<a plant>	68 (seed), 236 (šim)
šurmēnu	giš.šur.mìn	cypress	143 (powder), 174 (oil)
šurrû	sar.sar	to start, to set going	(see note to 182')
šuršummū kurunni		dregs of *kurunnu*-beer	knead in: [58]
šuršummū šikari		beer dregs	knead in: 49 (boiled), [57] (kaš.sag?), 65, 118, 151, 152
šūšu		liquorice	242 (powder), see *išid šūši*
tabāku		to pour out	234 (stative, of limbs)
tabāku D		to excrete a lot	[239]
tabālu		remove	50
takkassu	na_4.dag.gaz	<a stone>	210
tamgussu	urudu.šen.tur	<a copper cooking vessel>	91
tappinnu	dabin(=ŠÈ/ZÌ.ŠE)	<a kind of flour>	151
tarāku	al.dúb.ba	to be dark	159
tarānu		shade	73 (offered by house)
târu	gur	(in hendiadys:) to repeat	31, 145
tebû	zi	to rise	198, 199(*2)
tebû Gtn		to rise constantly	210
tebû Š		to remove	128
tēqītu		ointment	(see note to line 70')
tību	zi	'rising'	of temples: 1 (see note), 141; of inflammation: 227
tikku		<a part of the neck>	206 (place warm cedar on)
tinūru	ninindu, im.šu.rin.na	oven	in *ḫaṣab tinūri* 'oven shard': 8, 128
tittu	giš.pèš	fig	foliage: [30], 79
tû šipti	tu_6 én	recital of the charm	[98], 160, 166, 177, 201
tuḫḫu	duḫ	(sesame) residue	83 (boiled)
tupšikku	giš.dusu	brick hod	200 (red)
ṭābātu	a.geštin.na	vinegar	11 (cress undefiled by), 78 (knead in)
ṭābtu	mun	salt	11 (cress undefiled by), 215 (fat from … not stored in)

ṭābat emesallim ?	mun *eme-sal-lim* etc.	emesallim-salt	7, 69
ṭamû	NU.NU	to spin, to thread	212
ṭarādu N		to be expelled	(see note to 191')
ṭeḫû D		to offer	183 (with *a* not *e* vowelling)
ṭênu	àra	to grind	3 (in mortar)
ṭēnu	àra	ground	[88?], see *saḫlû*
ṭerû	SUR	rub in	see *ina maški ṭerû*
ṭikmēnu	dè(=NE)	ashes	*ṣarbatu*: [131] (see note), 134, [139]
ṭīṭu		mud	see *šikār ṭīṭi*
ubānu	šu.si	finger	[127] (protuberance?), 190 ('large' i.e. thumb)
uḫinnu	giš.u$_4$.ḫi.in	fresh dates	171
uḫūlu qarnānû	naga si	'horned' alkali	6, [33], [59], 70 (wash in), 74(*2!), 147; (see note to 68')
ummu	kúm kúm dab kúm tuku	inflammation	128, 155, 227, 229 *umma kullu* 'to have heat, be feverish' (see note to 1): 1 (*muḫḫu*), 128 (*qaqqadu*), 252 (series title) *umma rašû* 'to get heat, fever' 76
ūmu	ud ud n kam *ina* ud 7 / 8 kam ud 3 / 7kam nu duḫ	day for n day(s) on the 7th / 8th day you shall not untie for three / seven days	[207] see also *šamšu* **1**: 13, 21, 195; **2**: 157; **3**: 73; **5**: 126 (gloss), 225; **15**: 125 *ina ūmi* 7 / 8: 207 / 208 3 *ūmī lā tapaṭṭar*: 4, 5, [9], [15?], 45, 48, 49, 51, 52, 54, 57, 58, 59, 61, 62, 64, 65, 77, 78, [106], 122, 126, 132, 142, 223, 232 / 7 *ūmī lā tapaṭṭar*: 237
unīqu	munus.ÁŠ.GAR	female kid	188 (virgin)
uqnû	na$_4$.za.gìn	lapis lazuli	162
urbatu		rush (plant)	167 (fire of)
urbatu		worm	[198], 198 (*2) (red)
ur(ij)ānu	ú.tál.tál	fennel?	80
urnuqqu		<a plant>	228
urpatu		cloud	198
urṣu	^{na4}zà.ḫi.li	mortar	10 (mouth of), [228]
ušû	giš.esi	ebony?	[224]
uznu	uzu.GIŠ	ear	190 (see note), 197
(w)abālu		remove	206 (water)
(w)abālu Gtn		to trouble? constantly	240 (kidney)
(w)abālu Št		to stir	4, 5
(w)arādu		to descend	191 (fluids from skull)
(w)aṣû	è	to come/go out, protrude	127 (protuberance)
zalaqu	na$_4$.zálag	<a shiny stone>	217
zaqātu D	táb.táb	to sting	90, [99], [239]
zē buqli			(see note to 88)
zē malāḫi	ú.še$_{10}$ má.laḫ$_5$	'sailor's excrement' plant	[184]
zē ṣabīti	še$_{10}$ maš.dà	gazelle dung	44 (see note)
zenû		be angry (*itti* with)	181
zēru	numun	seed	see: *bīnu, egemgirû, irrû, kamkadu, kammantu, laptu, lišān kalbi, maštakal, papparḫû, qudru, šurdunû*
zibû	ú.gamun.ge$_6$	black cumin	69
zikar u sinniš		male and female	217, 220
zikaru	níta	male, man	171, 172
ziqnu	su$_6$	beard (i.e. chin)	233
zumru	su	body	234 (getting paralysis)
zunnu	IM.šèg(=A.AN)	rain	198 (red)
? *kannu* / *ka'u*	GIŠ.GAN	<a plant>	183, 188
? *sāmu*	Ú.SA$_5$	<a plant>	[52] see *CAD* S 128^a
?	IN.DAR	?	74 (see note)
?	KU.KU	powder	192
?	kuš.edin	<a piece of leather>	225 (rub in with a kuš.edin, see note)
?	(mú) al.mú.da mú.da / mú.da.kam	(to grow) is growing grows / is for growing	160 160, 160(*2) / 161, 178, 189
?	mu-un-na-mul-la	it will shine for him	
?	na$_4$.an.za.gul.me	<a stone>	[211] see George 2003:867-68
?	na$_4$.gug.mar.ḫa.ši	<a stone>	210
?	na$_4$.ugu.aš.gì.gì	<a stone>	163 see *CAD* A/ii 427b, *DACG* 56f
?	NE		103 (infammation?)

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Quand la reine hittite vit en rêve l'herbe qui pouvait soigner Mon Soleil

Alice Mouton

Le présent article propose une édition du compte rendu oraculaire hittite KUB 22.61[1]. Ce texte datant de l'époque impériale, (XIII^{e} siècle avant notre ère), doit probablement être attribué au règne du roi Hattušili III et de son épouse, Puduhepa.

Transcription[2]

Ro i

x+1 *ki-i ku-it* NU.[SIG$_5$

2' *e-da-ni A-NA* Ú x [

3' *A-NA* DINGIR^{LIM} *ku-e-da-*[*ni*

4' DINGIR^{LUM}*-ma-za-kán* MUNUS. L[UGAL

5' *e-ni-ma-kán* Ú : *pa-a*[*r*]-x x x x

6' ŠÀ IGI^{HÁ} : *pa-ar-re-en-ti nu ma-a-an* ⌜SIG$_5$⌝

7' *ma-a-an Ú-UL ku-it-ki* SIG$_5$*-ah-hi na-at* x-*an*-x [

8' *ma-a-an-na a-ši* Ú *u-up-pí-ya-an te-e-pa-u-*[...

9' *ni-ni-ik-zi-*⌜*ya*⌝ *ku-it-ki nu a-pád-da-ya* x [

10' GAR-*ru ma-a-an-ma ú-ga-an u-up-pí-ya-an*

11' *a-ú-li-in-na* EGIR-*an Ú-UL da-a-i* KI.MIN *nu* KI[N NU$^{?}$.SIG$_5$-*ru/du*]

12' DINGIR^{LUM}*-za da-pí-an* ZI-*an* IZI Ú-*ya* ME-*aš*

13' *na-at A-NA* LUGAL ZAG-*za* GAR-*ri* NU.SIG$_5$

14' Ú *pa-ri-ya-u-wa-an-za ku-it* DUMU.MUNUS ^{f}*na-a-ya*

15' ^{f}*me-*[*m*]*i-ya-aš nam-ma-ya* $^{LÚ.MEŠ}$A.ZU *ku-it še-ek-kán-z*[*i*]

16' *nu* Ú^{HÁ} *ku-it me-eg-ga-ya na-at-za a-ri-ya-mi*

17' *ku-it-mu* Ú SI x SÁ-*ri* $^{LÚ.MEŠ}$A.ZU-*ya a-ri-ya-mi*

18' ⌜*ku*⌝*-iš-mu* ^{LÚ}A.ZU SI x SÁ-*ri nu-kán* Ú *A-NA* ^{D}UTU^{ŠI}

19' ŠÀ IGI^{HÁ} *a-pa-a-at* : *pa-ar-ri-it-ti* KI.MIN *nu* KIN SIG$_5$-*ru*

20' LU[GAL-*u*]*š-za* ZAG-*tar* ME-*aš na-at-za-kán wa-aš-du-li*$_{12}$ ME-*iš* NU.SIG$_5$

21' [*ki-i ku-i*]*t* NU.SIG$_5$*-ta e-da-ni-kán A-NA* Ú DINGIR^{LUM} *ku-iš-ki* x

22']-*ti-ya-at nu* KIN NU.SIG$_5$*-du* DINGIR^{LUM}*-za* EGIR-*an ar-ha*

23' -*i*]*n* ME-*aš nu-kán an-da* SIG$_5$*-u-i*

24'] SIG$_5$*-u-an-za* ZALAG.GA-*an* ME-*aš na-an pa-an-ga-u-i pa-*[*iš*]

25'] HUL ME-*an nu-kán an-da* SUD-*li*$_{12}$ SIG$_5$

26' [*ma-a-an-ma/na* DINGIR^{LUM} *m*]*ar-ki-ya-an har-ti nu* KIN NU.SIG$_5$*-du*

27']x-*ta* IZI ME-*aš*

28'] NU.SIG$_5$

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[1] Pour un commentaire de ce texte, voir mon article intitulé « KUB 22.61 (CTH 578) : comment traiter les yeux de Mon Soleil ? » à paraître dans die Welt des Orients en 2005. Je tiens à remercier A. Attia et G. Buisson qui me donnent l'opportunité de publier le présent article. Je leur dédie mes réflexions en témoignage de ma gratitude pour leurs constants encouragements amicaux.

[2] J'ai suivi la numérotation du premier copiste de cette tablette qui postule une tablette à quatre colonnes, à ce propos voir mes remarques dans l'article cité ci-dessus.

Vo iv 1	]x ^{D}UTU^{ŠI}*ma-a-an*
2	]x ^{D}UTU^{ŠI}*-ma-wa-kán*
3	] x x IR-*mi*
4	]x-*ma* x x x x [
5	] x [ ]x x *ku-it-ki* (sur partie effacée) [
6	⌜IGI⌝^{HÁ}-*w*[*a*]x ⌜*im*⌝-*ma me*-[*ma-...*]
7	*ki-i* x [...]-*at pa-ah-ha-aš-ten* [
8	*nu-wa-ra-at-kán*[*I*]-*NA* U_4.10.KAM *na-aš-ma* x [
9	[*a*]*n-da tar-ni-iš-ki*-[... MUNUS.L]UGAL-*ma-wa im-ma me-ma*-[*i*
10	⌜^{D}⌝UTU^{ŠI}-*wa ku-wa-pí hu-da-ak* IGI^{HÁ}-*wa iš-tar-ak*-[*ta*
11	[*nu*]-*wa A-BU* ^{I}*pí-ha-*^{D}U *ku-it-ki* Ú *ú-da-aš* [
12	⌜*nu*⌝ *-wa-ra-at-kán A-NA* ^{D}UTU^{ŠI} IGI^{HÁ}-*wa-aš an-d*[*a tar-ni-iš-ki-it* ?]
13	*e-*⌜*ni*⌝ [*ku-i*]*t* Ú MUNUS.[LUG]AL *ka-ni-iš-ta nu a-p*[*í* ?-...
14	*nu TE*^{MEŠ} SIG_5-*ru ni-eš-kán* [GÙ]B-<*aš*> KA x U-*i ši ta* [*ki*]
15	GÙB-*za* RA^{IŠ} *zi* GAR-*ri* [1]2 ŠÀ *DIR* SIG_5 [
16	*IŠ-TU* ^{MUNUS}ŠU.GI IR⌜*TUM*⌝ *QA-TAM-MA-pát nu* KIN SIG_5-[*ru*
17	TI-*tar* Ú-*ya* ME-*aš nu-kán* DINGIR^{LIM}-*ni da-pí-i* [*pa-iš* ?
18	*INA* ⌜U_4⌝.2.KAM ^{D}UTU AN GUB-*iš* NINDA.GUR_4.RA *iš-pa*-[*an-du-uz-zi-ya* ME-*aš*]
19	⌜*na-at*⌝ *pa-an-ga-u-i pa-iš INA* U_4.3.KAM HU[L ME-*an* ? ...
20	*nu-kán an-da* SUD-li_{12} [SIG_5]
21	*e-ni-kán ku-it* MUNUS.LUGAL Ú ŠÀ Ù⌜*TI*⌝ [*ka-ni-iš-ta*]
22	*nu-kán pa-a-an-zi e-ni* Ú *A-NA* ⌜^{D}UTU^{ŠI}⌝ [IGI^{HÁ}-*wa-aš*]
23	*an-da tar-ni-iš*-[*k*]*i-u-an ti-an-z*[*i*
24	^{D}UTU AN GUB-*iš* x x x [
25	*INA* U_4.2.KAM ^{D}MAH [GUB-*iš*
26	*INA* U_4.3.KA[M

Traduction

i §1 [1']Voici que (c'était) dé[favorable.] [2']Pour cette herbe [ ] [3']la divinité pour laquelle [ ]. [4']La divinité [ ] la reine [ ] [5']cette herbe *à appliquer*[3] [ ] [6']on *appliquera* dans les yeux. Soit c'est bénéfique, [7']soit cela ne guérit en rien. ... [ ] [8']Si cette herbe *envoyée* [est] peu nombreuse [ ] [9']détruit quelque chose. Cela [ ] [10']qu'il mette. Mais s'il [11']ne reprend pas [10']la plante *uga-*[4] *envoyée* [11']et l'*auli-*, idem, que les so[rts soient favorables/défavorables.] [12']La Divinité a pris l'Ame entière, le Feu et l'Herbe [13']et elle les a posés à la droite du Roi. (C'est) défavorable.

§2 [14']L'herbe *à appliquer* que la fille de Nāya, [15']Memiya, et en outre que les A.ZU connaissent, [16']du fait qu'(il y a) beaucoup d'herbes, j'interrogerai l'oracle (à ce sujet). [17']Du fait que l'herbe m'aura été désignée par oracle, j'interrogerai l'oracle (au sujet) des A.ZU. [18']L'A.ZU qui m'aura été désigné (= dont l'identité a été déterminée) par oracle [19']*appliquera* cette [18']herbe [19']dans les yeux [18']de mon Soleil, [19']idem, que les sorts soient favorables. [20']Le r[oi] a pris le Favorable et l'a placé dans la Faute. (C'est) défavorable.

[3] H. G. Güterbock/H. A. Hoffner (éd.), *The Hittite Dictionary of the Oriental Institute of the University of Chicago* P (1997), 150 suggère de traduire ce verbe glosé par « to apply (a medicine) ».

[4] La plante *uga-* est très peu attestée dans les sources hittites. Voir H. Ertem, *Boğazköy metinlerine göre Hititler devri Anadolu'sunun florası*, Türk Tarih Kurumu Yayınlarından VII. Dizi. Sayı 65, Ankara (1974), 26-27.

§3	[21']Voici que] c'était défavorable. Pour cette herbe, quelque divinité … [22'][ ] … Que les sorts soient défavorables. La Divinité [22'-23']… [ ] a pris [ ] et [24'][l'a placé] dans le Bien. [24'][ ] le Bon a pris l'Illumination et l'a donnée à la Communauté. [25'][ ] le Mauvais (est) pris et (placé) dans le SUD-*li*. (C'est) favorable.
§4	[26'][Si (toi) divinité], tu as désapprouvé [ ], que les sorts soient défavorables. [27'][ ] ... a pris le Feu [28'][ ]. (C'est) défavorable.
iv §5	[1][ ] comme mon Soleil [2] [ ] « Mon Soleil [3] [ ] je demande [4] [ ] ... [5] [ ] *quelque chose* [ ] [6]les yeux [ ] di[t[5]...] de plus : [«] [7]Voici ... [ ] gardez [ ] [8]et cela [ ] le dixième jour ou bien [ ] [9]laiss[e[5]...] » Mais la [*re*]*ine* dit alors : « [10]Au moment où les yeux (de) mon Soleil sont tomb[és] rapidement malades, [11]le père (de) Piha-[D]U a apporté une herbe [12]et il l'[a mise] dans les yeux (de) Mon Soleil. »
§6	[13]Voici [qu]e la reine a identifié l'herbe (en rêve) et ... ? [14]Que les chairs soient favorables. (On voit) le *nipašuri* à [gauc]he dans la Bouche et la Présence, le Renforcement [et la Santé] [15]meurtris à gauche. Le *zizahi* est en place. (On voit) les [dou]ze circonvolutions (du côlon). (C'est) favorable.
§7	[16] La même question (a été posée) par la Vieille Femme. Que les sorts [soient] favorables. [17] Il/elle a pris la Vie et l'Herbe et il/elle [*a donné*] cela tout entier au Dieu [ ]. [18]Le deuxième jour, le dieu Soleil (du) Ciel s'est mis debout, [il a pris] le Pain ordinaire et la Libation [19]et il a donné (cela) à la Communauté. Le troisième jour, le Mauvais [(*a été*) *pris*] [20]et il (a été) dans le SUD-*li*. [(C'est) favorable.]
§8	[21]Voici que la reine [a identifié] l'herbe dans (son) rêve. [22]On va [23]mettre [22]cette herbe dans [les yeux] (de) Mon Soleil. [23] [ ]. [24]Le dieu Soleil (du) Ciel s'est mis debout ... [ ] [25]le deuxième jour, la Déesse-mère [s'est mise debout]. [26]Le troisième jour, […♥

[5] Le temps et la personne de ce verbe ne sont pas déterminables.

♥ Le bonus pour les non hittitologues : un main dans la main le long des paragraphes 5 à 8.
Fin du § 5, ce qui suit « Mais la reine dit alors… » appartient au récit d'un rêve. Ce récit est ici une proposition thérapeutique pour soigner la maladie qui frappe les yeux du roi. Pour les Hittites, le rêve peut être porteur d'un message divin. Savoir s'il est authentique et si l'on peut se fier aux éléments de son contenu est dévolu aux devins capables de poser des questions aux divinités et d'interpréter leurs réponses. Le début du § 6 (« Voici que… ») pose la question de l'authenticité du rêve et de la plante « vue ». La formulation elliptique « Que les chairs soient favorables », signifie : 1) il va être procédé à une divination par les chairs : un devin va sacrifier un mouton et observer comment se présentent ses entrailles, son art lui permettant d'y lire des configurations et de les classer en favorable ou défavorable et 2) il est postulé à l'avance que la réponse à la question posée sera oui, si, lors de cet examen, la configuration anatomique lue se révèle être du type « favorable ». Le passage qui va de « On voit... » à « côlon » relate la description « anatomique ». Enfin, la clausule « C'est favorable » exprime : 1) que la configuration anatomique observée est de type « favorable » et que 2) en conséquence, elle est une réponse par oui à la question posée. Mais, pour les devins une seule réponse n'est pas suffisante : ils procèdent à une contre-épreuve. Celle-ci fait l'objet du § 7 et elle est confiée à « la Vieille Femme » qui pratique une technique divinatoire particulière dite des sorts KIN. Elle se déroule sur 3 jours et repose sur la manipulation d'objets représentant des entités symboliques. Un compte rendu des configurations ainsi obtenues est donné pour chaque jour, sous forme d'une courte séquence narrative. La conclusion de ces trois jours de consultation est sûrement ici une réponse du type «c'est favorable » (correspondant au « que les sorts soient favorables ») puisque le début du § 8 affirme en substance : « Voici que la reine a bel et bien reconnu dans son rêve la plante à utiliser ». Mais il y a un autre problème à résoudre : est-ce bien à même les yeux de Mon Soleil (= le roi) qu'il faut appliquer cette plante ? La réponse se perd dans les cassures du § 8 mais elle a été obtenue par la technique des sorts KIN. Enfin, on peut imaginer qu'il faille encore par la suite déterminer le nom même du praticien de la santé (=A.ZU) chargé de la délicate intervention : ceci est une autre histoire.

Cabinet de lecture

Review of: Volkert Haas (with the assistance of Daliah Bawanypeck), *Materia Magica et Medica Hethitica*, 2 vols., Berlin: De Gruyter, 2003, pp. xx + 922, ISBN 3-11-017749-8.

Martin Worthington

Two years ago, a letter to the editors of this journal (*JMC* 2 (2003):14-5) enquired in passing whether Cuneiform medical texts make therapeutic use of saliva. This is precisely the sort of question which one would often like to ask, but is difficult to answer, for the Mesopotamian medical corpus is still largely unedited (though several forthcoming works promise to improve the situation), and even if it were edited, trawling through myriad different books and journals in search of occurrences of e.g. saliva would be quite a chore. The dictionaries help, of course, but not completely. What one would like to be able to turn to is an encyclopaedic compendium of *materia medica*. The good news is that one such work now exists: *Materia Magica et Medica Hethitica* (*MMMH*) furnishes a catalogue of all the substances used in healing by the Hittites.

The project was first thought of in 1969, when Volkert Haas was working on the botanical series *Uruanna* under the direction of the late Franz Köcher, and has been brought to fruition by collaboration between Haas himself, Daliah Bawanypeck, and a team of assistants. The book is a massive, pioneering yet authoritative reference work which deserves to be widely acclaimed. Haas is an acknowledged master of the field, and his work maintains the highest standards of philological accuracy in Hittite and Hurrian while also achieving comprehensiveness. It will be indispensable to anybody working on Near Eastern magic, medicine, psychology, or the early history of pharmacology, even if its price is likely to confine it in the main to institutional libraries.

The book's main sources are healing rituals from Hattuša, of which there exists a substantial corpus. The rituals often lasted several days, and contain descriptions and instructions of some complexity and detail. Means of therapy were varied, involving both ritual actions with objects as diverse as shovels (pp. 712 ff), silver spoons (p. 623), wax statuettes (p. 582), and the administration of drugs. Haas's book includes *all* such magical accoutrements and pharmaceutical substances, even if they are attested only once.

Sensibly enough, the decision was taken not to list substances in alphabetical order, but rather to group them by type: cosmic elements; mineral substances; plant substances; animal substances; human substances; ritual scenarios and statuettes; clothes and cloths; threads and sim.; parts of the house; tools; amulets and phylacteries; hieroglyphs. Each of these groups is further sub-divided, even several times, producing an arrangement which is complex at first sight but eminently consultable in the longer term. Within this scheme, individual substances are numbered consecutively. Together they total 488, of which 43 are mineral substances, 170 are plants, and 65 are animals and parts thereof. There are comprehensive indexes of words in the ancient languages (Hittite, Luwian, Hurrian, Hattic, Sumerian and Akkadian), an index of substances in German, an index of names, and a general index, occupying in their totality thirty-six pages.

Of capital importance in the book's achievement are the excellent substance-by-substance lists of references to secondary literature. The cumulative bibliography in volume 2 stands at over thirty pages. Impressive enough for any subject, in a field as specialised as this it testifies to the absolute determination to be as comprehensive as possible, and the enormous care and attention to detail invested in the enterprise.

It is one of the great merits of Haas' work that it not only lists and attempts to identify the substances, but also illustrates the uses to which they were put, with extensive citation of ancient sources in the original language and in translation. This frequently leads him to discuss the logic and symbolism behind ritual actions, e.g. the significance of colours (pp. 638-44). This characteristic in itself would make the book a major contribution to the study of Hittite healing rituals over and above its nature as a catalogue of the substances used, but the work attains even greater heights in the introduction.

At 139 pages, the introduction is a book-length study in its own right, and is the best and fullest treatment of Hittite healing currently available, with all imaginable aspects covered. The majority of the rituals are designed to solve problems of psychological origin, such as fear of witchcraft, curses, and the evil eye, and it is one of the central, and most important messages of the book that the rituals should be considered as having had a psychotherapeutic effect (see especially pp. 67 f.), and the conscious intention of producing a strong psychological effect on the patient, attempting to shock and confuse him, so as to magnify his belief in the power of the ritual. One good example of this is when the patient's ears are plugged, so that the mystery of the experience is increased by his not being able to hear anything said (p. 67). The opposite technique is used in a ritual in which the patient's body parts are identified with those of an animal substitute: the therapist recites a long litany of the form "its liver corresponds to his liver, its lungs correspond to his lungs …", and the rhythmic flood of words dissolves the patient's disbelief in semi-hypnotic fashion (pp. 71f). Haas's concern for the psychological effect of ritual words and actions, is well accompanied by a discussion of the effectiveness of pharmacological treatments.[1] Though he admits that the placebo effect must often have played a part, the picture which emerges is quite impressive. For instance (pp. 115f): wine, must, garlic, silver, and honey, which are used as disinfectants, do have bactericidal properties; caraway reduces swellings; oils prevent wounds from drying. Further, there is at least one good piece of evidence (in the myth of Hedammu) that a narcotic drug could be prepared (pp. 121f).

One significant side effect of the publication of so magisterial a work as *MMMH* in Hittite studies is to throw into relief the deeply unsatisfactory state of scholarship on pharmacology in neighbouring Mesopotamia. The only book-length treatments of Mesopotamian pharmacology currently available are those of Reginald Campbell Thompson, who produced an *Assyrian Herbal* (1924), a *Dictionary of Assyrian Chemistry and Geology* (1936) and a *Dictionary of Assyrian Botany* (posthumous, 1949). These extremely erudite works were rightly recognised as seminal when first published, and important they remain. On the other hand, it would have been impossible for them to survive the passage of time unscathed, and they now need to be used with caution. For one thing, they were based on a much smaller corpus of texts than has since become available in *BAM*. Thus, for instance, a statement to the effect that the plant *pilû* is only attested in lexical lists and not in therapeutic texts (*DAB*, p. 331) no longer holds true (cf. *BAM* 143:2). Perhaps more seriously, Thompson's attempts at identifying plants were, as much scholarship in the last half-century has shown, often overly sanguine. Even the identification of plants used extremely frequently, such as *sahlû* and *kasû*, has been controversial, and Thompson's works can no longer be recommended without reserve, even though they have not been replaced.

There are, it is true, several recent Assyriological volumes dealing with magico-medical matters which are rich in discussions of pharmacopoeia,[2] and one can often find precious information in them. Also, since many healing practices in Hatti derived from Mesopotamian ones, *MMMH* itself includes much on Mesopotamia, and its substance-by-substance bibliographies often refer to Assyriological literature. However, none of these works is a treatment of Mesopotamian pharmacopoeia *per se*, and there are huge gaps to fill. In the first instance, and before a work such as Haas's own can be produced for Mesopotamia, there is the absolute necessity of speedy publication of the series *Uruanna* and related texts. One can confidently expect that this will be followed by discoveries and clarifications in numerous areas. In due course, work on Mesopotamian pharmacopoeia is bound to feed its way back into Hittite studies, but for the time being Haas' book is a monument of industry and an inspiration, and will so remain for decades to come.

[1] For Mesopotamia this question has repeatedly been addressed by Martha Haussperger, see the references in Haas's bibliography.

[2] Special mention is owed to: Marten Stol's *Epilepsy* (=CM 2, 1993), Stefan Maul's *Zukunftsbewältigung* (=Baghdader Forschungen 18, 1994), Sally Butler's *Dreams and Dream Rituals* (= AOAT 258), Marten Stol's *Birth* (=CM 14, 2000), and Christopher Walker and Michael Dick's *Induction of the Cult Image* (=SAALT 1, 2001). See also JoAnn Scurlock's *Ghost-Induced Illnesses* (=AMD 3) and Mark Geller's *Renal and Rectal Disease Texts* (=BAM VII), both forthcoming.

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